THE

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THROUGH

EXPLANATION OF INSCRIPTIONS AND NAMES

AS

SEMITIC LANGUAGE

PROVEN.

^«

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FROM

JOHANN GUSTAV STIGEEL,

DKR TIIROLOaiB AND DKR PIIILOSOl'HIE OOCTOR, ORDKNTL. PROFKSMOH DKR MOROKNLÄND. SVRACIIRN,

DIKKCTOR DR8 OROSSUBRZOOL. ORIKNTALISrUKN COIN CABINETS IN JENA, IIOPRATIIK AND iIlTGLIKUK

THE DRUIT OF THE HOROBLANDS AND THE ASIAN SRI LANDS AT PARIS.

ilT WOODCUTTINGS AND THREE PICTURE AND WRITING BOARDS.

LEIPZIG,

PUBLISHED BY WILHELM ENGELMANN.

1858.

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DIBBCTOR DRS GROSSURRZOGL. ORIKNTAU»('URN MÜNZCABINET8 ZU JRNA, UOPHATIIK UND HITOLIKUE

DRJit DRUTSCII-HOROKNLÄND. GKSBLLSCHAPT AND DRR ASlATIüclIRN IN PARIS.

ilT WOODCUTTINGS AND THREE PICTURE AND WRITING BOARDS.

LEIPZIG,

VERLAG VON WILHELM ENGELMANN

1838.

THE

UNIVERSITY OF JENA

ZUK

THREE-HUNDRED-YEAR ANNIVERSARY

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XON

KIMEM HER

PUPILS AND TEACHERS.

Contents.

ropes

Introduction ix

Political Inscriptions.

I. the great Perusinian, an emigration monument 3

IL at Aringatore 102

III. Abuse of an Old Man HO

IV. Lamb-Lion 114

Mythological and ethical inscriptions.

V. Chimera and Griffin 121

VI. Summer Picture 129

Vn. Praise of a Field God 1 30

VIII. Nullity of Possession 145

IX. Vanity of Beauty 14;^

F un er al- In writings.

X. Intercession for a dead person and rejection 154

XI-XV 171-lSl

XVI. Death Offering 182

XVII-XXVI 1S5~195

Devices - In Writings.

XXVII. a candlestick 199

XXVllL Gorgon Shield 203

XXIX—XXXm. on vessels from Nola 214

Appendix. XXXIV. Carinthian rock inscription 223

VIII Contents.

ropes names.

Tyrrhenians 233

Hadria, Atrium, Etnisker ^ 234

Spina 239

Mantua 240

Agylla, Cäre 241

Tarquinü 243

Pisa, Arnus, Auser 245

Ace. Number 247

sl\^ year 249

Idua 249

glosses 250

Grammatical and Lexical 253

The Scripture 255

Grammatical compilation 2S]

Semitic-Tuscan Dictionary 285

Tuscan Dictionary 290

Conclusion 294

"As we recall to our memory the facts which

had been buried inside for many years; k»

can revive the whole of humanity thoughts, which

»who had Tergesscn for centuries/^

Oppert.

As if to mock the admirably developed science
The science of linguistic comparison extends from Italian antiquity into our
linguist time an idiom in, misunderstood, although in numerous
written documents, to such an extent that one can hardly shyly
dared to include it in one of the known large language families.
For centuries, attempts to interpret the
from various sides began the attack on the locked fortress.
nend, with more or less apparently successful success,
the ; only those themselves, which of the work, and some of them with stau-
considerable endurance, a feeling usually overcame
of their inadequacy and finally they often surprise us with
the confession that, despite what they had discovered, the saddle
of the Etruscan language is actually still unsolved. Other, less
unprejudiced, they persisted in what they saw as the revelation of the
thought they had found the secret, but without any
would have received more general approval. "The Etruscan,
writes the Englishman Dennis*), is with the Greek, Latin,
Hebrew and every other ancient language tested again and again
and apart from occasional relationships that are merely coincidental
coincidence, as they occur in almost every case, has so far been
No key to its interpretation has yet been found. The Tuscan
Language is unique in its kind — like Basque, a complete
ger stranger to any other known language family." The state of
For the unbiased, this question is clearly identified in that
Niebuhr's testimony^) that "in the words of the Tuscan inscriptions
Even the most violent etymological arts cannot produce any analogy with

the Greek language or the related Latin branch

could be discovered, nor with the Oscan such a place

a) See his The Cities and Burial Places of Etruria. Deutach von Meiss-

ner. Lpzg. 1^52. S. XIX.

b) His Roman History. 2nd edition IS 1)2 f.

and by all appearances those monuments are forever a dead

treasure.**

One must give oneself courage – because with such close suspicion of

Self-deception is distrust of oneself the most natural feeling — to

to dare, after so many failed attempts by scholars of the

various nationalities with the claim that the

true nature which, like Proteus, always eludes the explainers.

to have recognized the language and to want to establish it with certainty.

There are insights that present themselves to the researcher with such a clear

certainty that he is influenced by it as by an irresistible power

seized and bound inextricably. If such have been repeatedly,

most carefully, with impartiality, as far as possible against one's own,

proven in all conclusions that can be drawn from it

are, as consistent and properly tested, shines over-

the new truth does not only exist for itself, but is

At the same time, it became clear to her why those who had previously searched did not com

reached, and finally it is an object of so far

comprehensive meaning as here : then it becomes a duty to

Putting aside any personal consideration, the new insight is presented to the public to submit a final judgment.

I already believed that Etruscan was a Semitic language

In March of the year 1855, during an occasional reading of the Scriptures, panel, which is based on the well-known work of O. Mülle r's on the Etruscans, as some of the legends turn to Semitic sic word groups and thus gave meaning.

Although I was very surprised by this, I wanted to other work of a related nature should not be interrupted immediately. newer, rapidly increasing publications of Tuscan antiquities and obviously inadequate inscriptions - explanations increasingly louder and more insistent, the appeal finally became un- irresistible, the occasional perception of a serious and to subject it to a thorough examination. — If with that first glance the Correct had been made, so, I concluded, must also the document, which is generally recognized as the most genuine of Tuscan literature and at the same time the most extensive , the monument of Perugia , to a reasonable sense. — Fortune could not be favorable be more difficult than by making the decision in the shortest possible way

For if I have succeeded in solving the riddle, I thank it is only due to the incomparably favorable nature of that monument for such a purpose, to which I was drawn like an instinctive drive.

to which I read Vermiglioli's Saggio di Congetture suUa on April 9, 1857 grande inscrizione Etrusca, Perugia 1824, by the well-known courtesy ity of the Royal Library Administration in Göttingen

After two days it was clear to me that the
Document is a memorial of refugees, which the well-known
historical names of the Basenians and the Aucnus, that his
Language between Hebrew and Chaldean, so to speak, the middle
hold that the Indo-European number decem is also present in it.
When the explanation in the main as follows below
completed and the correctness of the principle for me an irrefutable
had become certain, I considered it advisable to
von, the translation of that great inscription, under October 13, 1857
sealed at the Royal Academy of Sciences in Berlin
deposit; whereupon the same learned body under the 21st
July 1858 the relevant part of this publication was presented,
to maintain the agreement, apart from some improvements, which
had arisen in the meantime, with what had been laid down.
I take the liberty of mentioning this in order to publicly express the feeling of gratitud
to give an expression to which I owe the most esteemed
Academy for the willing and benevolent response to my request
I feel obliged to search.
Guided by the basic idea described, I was able to
first glance at the beginning of the Perusinian inscription immediately
that this is indeed a Semitic text.
Word groups like ti^R yy(di earth, land, tfl y/, n«*? to the truth-
sign, monument, had been considered to be appropriate for an erected stone
must be visible to a stupid eye. Was now through
Elimination of those two words also means the replacement of the two

first elements of the inscription V3 as an independent word found
den, it only needed to be remembered that 3 actually the Semitic Tt
be, to recognize the word nn (Mn) er, it, and thus the important
and to gain all at once reforming insight that the
Validity of the Tuscan letters not only according to the Greek
Alphabet may be assumed, but that the function of the same
in their capacity as equivalents for corresponding Semitic sounds
had to be re-evaluated and determined. It was thus found that the
insufficient knowledge or incorrect view of the meaning of the
Tuscan characters are the main or only cause
essence, which is why all attempts to explain what kind of language
&milie one wanted to operate, always failed, yes necessary-
Because it is, to be honest, to be honest,
Perusinian inscription as an example, apparently somewhat far
Another thing is whether the decipherer reads an eu, as we have read so far, or a hu,
as I found it, and also, to present a second, striking
of the example to be added', whether in line 11 of the same inscription y/RO^Hy/
larial or laqtal is read. The first pronunciations helpless against*
V

about, the Semitic philologist knows the form and meaning of both words
immediately at the second reading.
One can notice from this Tuscan how very small the
Number of misunderstood phonetic symbols may be to even understand an entire language

to the point of misrecognition of their family resemblance.

Has been completely misunderstood, since the meaning of M is not as m

but as 8 and the t not as x but as z, those by Lanzi,

These were determined by Lepsin s, actually only one, the

Qoph , whose figure S is equal to that of r , so far only for r genununen

I will explain the incorrectness of this view below.

I add to this that the double function

the so-called litterae quiescibiles •» i rr N in the Semitic script,

partly as consonants, partly as vowels, by me also for the corresponding

the Tuscan letter is adopted, with an extension to

several cases where O is used for :? as vowel o , furthermore that H is not A

represented, but has preserved its Semitic validity as n K everywhere,

that the tenues and adspiratae also serve for the corresponding mediae,

that the t- and /7-sounds belonging to the same class, also

the «-sounds, but these with difference, have often been swapped,

but always only those belonging to the same class among themselves,

and finally that the breath sign ^ in some inscriptions with as

representative of y occurs: so it is the whole sum of the gra-

phical tools with which the subsequent

clarifications have been made, provided that the

Language as it was heard is reproduced in writing.

With regard to this language, the task was to

Texts eip idiom to extract, which not only in its forms

and in the meanings of the individual word bodies as a link in

classify the Semitic language family in a similar way to the others,

but that sentences and periods can also be formed by means of such words.

ten, which in building and construction correspond to the general Semitic type
My method for this will be for those who
the method of the Old Testament exegetes is known, suffice it to say
gen, it is the same, completely the same, as there in explanation rare or
words that only appear once in the Hebrew text are considered valid.
known and generally followed.
The idioms belonging to the Semitic language group, Hebrew,
Chaldean, Syriac, Phoenician, Samaritan, Arabic, Ethiopian
are known to be daughters of a common mother tongue, among others
other sister languages, special branches from a common root.
A general family type is imposed on all, each individual branch
but differs due to peculiarities within the general population.
All of them have in common a certain sum of words, forms,
Introduction. XIII

deatongen, constructions^ which they as the common source with
took away and kept with them j from that mother tongue which in
the original seat where the Semitic people lived together
and from which the successive tribes at different times in
their landscapes ■). Another part of the inheritance remained
only alive in some daughter languages, while it died out in others;
and another part was newly installed in the new seats, according to the special
Conditions into which one entered, but always, unless
something almost foreign was taken up, according to the original type,
organically developed from what is already there. One must therefore assume a
Language, which is supposed to be a Semitic idiom, on the one hand agreement

grammatical and lexical similarity with the sister
spoke to a greater or lesser extent fodem ; on the other hand
But special features must also be noticeable. Because, as
0. Müller^) said, “peculiar words can be found in every
Branches of a basic language, in each main dialect. *^ And still
one indicates a stronger inclination or closer relationship to the
one or the other sister language. All those
peculiarities must have a certain analogy and consequence
and according to the general type of the Semitic language class
Now the Etruscan language, as it is characterized by the following
Text explanations have shown that all these requirements are met,
a look at the last section of this book, the grammatical and
lexical compilation, to be presented to every competent judge.
This explanation also shows how incorrect the opinion
would be as if by my involvement now of the Hebrew, now of the
Arabic, soon the other Semitic dialects to determine the
Word meanings and forms a reprehensible linguistic confusion
I am doing absolutely nothing different from what the general
This is the common practice of Old Testament Bible commentators. As there is a
in the Hebrew text dark or hermitic word among the Swedes
stersprachen, which have preserved the same even more commonly, demand
is held according to its meaning, and this, if it is the Con texte
according to, also accepted as Hebrew, ie not as a foreign
translated into Hebrew, but only determines what the
Word body of this bond from the mother and also as
truly Hebrew word befits: so have I with the help of the

used sister languages for each of the Ctruscan words with the

a) For more details see Higtoire g^n^rale et Systeme compart^ des langues s^mitiques par £. Renan. Paris 1855. IS 27 ff. 35. The concerns which (8. 91 na) against the assumption of a Semitic original language, I believe I can also solve the problem without the offensive artificial revolution.

b) Dess. Etruscans IS 15.

\

The same tools determine the meaning and significance. The authorization of such a procedure is undeniable.

Accordingly, no single word in one meaning, no grammatical matic form and no construction has been adopted which is not from the Semitic language usage, the lexical and grammatical, and proven and protected by farallel passages or the language analogy But this should not be understood as if use the lexicon and grammar alone, and even just one dialect, the understanding of Tuscan*); rather, precise and deep insight insight into the development of the entire Semitic language family and especially experience and a sound judgment about the etymological part the most indispensable prerequisite for any successful success.

My task was solved without any of those auxiliary to set in motion the means of need and desperation, such r were previously in common practice. Neither abbreviations of the words, I which can be found in the interpretations from Greek and Latin, among others. dozens of Tuscan documents, nor letter

I have any transfers or text corruptions, although by the way the
printed Tuscan texts are, however, extremely corrupted,
I have found it necessary to anticipate in the documents I have dealt with
Like the large Perusinian inscription, clearly a well-preserved
^ expensive text, taken throughout as intact and correct by me
was , I have also only once with the others a misunderstanding
improvement of the ♦ in t p. 146 due to two more correct parallel passages
to apply. But if p. 103 is less documented,
believed I MM3 ^ 3 Klensier (Klusiner) at Lanzi instead of the I MM3I3
was followed by Dempster, it was because the contrast between
Aulesians and Klensiem here as well as in the Perusian interior
writing, but it was not yet clear to me that
the same is also offered with the IMM 9 1 3, in which only the yl
has already softened to I, as from Clusium the present name form Chiusi
and how in Hebrew f'iipbp has become iftp'^p Habak. 2, 16.
By complying with the strictest requirements that a
decipherer can provide, I approached the Tuscan texts, and
while maintaining text integrity and correctness, based on the
a) As an unfortunate, albeit premonition-based,
An attempt of this kind seems to me to be the one made during the printing of the last she
. which became known to me in La Civil taCattolica. Terz. Ser. Vol. VIII. Dcbr. 1857. S. 7
Vol. IX. Febr. 1858. S. 348 f. Texts such as those offered here cannot be translated by an
more for something other than individual words, without grammatical
context and meaning; not to mention the wide distance between the sound
of the Tuskian and the interpretive text and the completely inaccurate nature of the force

Siimes, where the same passages of text recur elsewhere.

signed letters- validity and only by comparing the semi-
dialects the Tuscan language as one of the same from the In-
writings, which is completely equal to the known
the side appears, bearing both the general type and a
\ individual physiognomy showing us, forming the middle link between
Hebrew and Chaldean, such an implementation may not even
already serve the procedure to ensure its correctness.
comes the other fact that through the same only
vocalized words have been found, provided that in my reading and
Word structure does not give any word at least the meaning-determining
Character vocals are missing. In the 34 explained inscriptions only
the two words p st. "JD so (see p. 11) and nb st. ab Herz
(p. 185) written without any vowel. The Tuscan script
will therefore generally be described as a vocalized one;
It has thus decided following the example of the Greek and other
Western already made progress over the ancient Semitic writing
wisely made out, although it should not be claimed that in
other Etruscan texts the vowels are not less sparse than in the
explained may have been written.
To add that as a result of the decipherment a content of each
document has been requested from me, as he reasonable people,
who took the trouble to put up a stone monument or other inscription.
can reasonably be trusted to produce, would like to completely
seem superfluous, if not down to the most recent days a

so natural and self-evident suspension by some explanations

attempts to tamper with it would have been ridiculed. My task is to

fem to refute such other interpretations; even from relationships

I have taken care of them completely, because my Frincip and

my means of explanation are so completely different that no

mutual adjustment or correction in details becomes possible.

One will only be held, result against result, for the one

or have to decide for the other.

In order to ensure that the measures followed are comprehensive and sufficient everywhere,

To clarify, I have several samples of the

various types of Tuscan inscriptions, the choice of which

often only determined by a piece of a legend

returned and thus for the various places of the

same meaning had to be proven valid. But often I was purely

determined by chance, like an inscription newly discovered

and presented to me in a reliable facsimile.

eyes came.

My following treatment may have a certain

I did not believe I could escape from this.

to be allowed to strike as in a first attempt ^ which is making its way to

where for every form, every meaning, every syntactic connection

tion that is to be permitted, as well as often already for the function of a

of a single letter - element carefully each step

measured and the ground under the feet must be secured,
before you move forward. A little too much security seemed to me unequal
more advisable than a hand's breadth too little. Also that the often extraordinary
ly different word groupings that result from the continua serie
written texts ^ and the even more diverse
like derivation of individual words from stems with the hetero-
rogen meanings are sometimes presented quite completely below.
have been borne , one may excuse by the intention to
To involve the reader in the work of searching, to give him the
To show him the wrong paths, which were often very tempting and tempting, and to
to share the fears and needs which
after the easily gained conviction of the Semitic nature of the
Tuscan in general , the explainer is even more affected when it
the implementation of the individual texts applies. Because as is now the case
the Tuscan spelling is like this^ and since the language to which the
it is about, must first be built up, — one of the most difficult
and most strenuous activities of the Orientalist is the explanation
these documents remain for a long time, where errors and mistakes
suggested like hardly anywhere else. — Above all other auxiliary
The Old Testament has appeared to me as the most incomparably helpful
9 although only limited knowledge of
more to the correct understanding of Tuscan texts in their multitude
and diversity can be achieved.
May the following pages provide proof by deed,
that the difficulties are nevertheless also felt by us, the descendants
The field that is open to the Semitic

Philology hereby opens anew, is large and rich, the Emdte, which to
make is, after many pages from a currently not even over-
visible importance.
Because of the importance of the matter, I finally address
the expert Orientalists request that they, if they are public,
publicly address the subject, especially expressing their opinion on it
whether, as they interpret and understand individual things differently, in general
but the proof of the Semitism of the Tuscan language
If so, to give public testimony
is necessary so that in the wider circles involved faith and
Confidence is justified for the research at the beginning of which we
now stand.

POLITICAL INSCRIPTIONS.

I.

THE GREAT PERUSIN INSCRIPTION.

AN EMIGRATION MONUMENT.

TAF. I. N». 1.

äjVi belongs to the oldest foundations of the Tuscans in upper Etruria
the city of Ferusia, on a mountain height fortified by nature.
with a view of a wide valley. In 1822,
the largest known Truscan written and linguistic monument
found, the discovery of which, as in a higher premonition, O. Müller *)
as one of the happiest events of our time. — The In-
inscription is a stone in the form of a Sepulcral-Cippus on the Vbrder-
and a side carved, in well executed, rounded and,

apart from the first line, where some splintering took place
have, quite well-preserved letters. The stone is travertine, a
common material from the area of Ferusia and Clusium^), the
Height of 1 meter and 57 centimeters, a width of 55 centimeters and
the thickness of 23 centimeters.
My illustration faithfully reproduces the copy from Saggio di Congetture
sulla grande Inscrizione Etrusca scoperta nell' anno CIOIOCCCXXII
e riposta nel gabinetto de' ancient monuments of the University of Perugia
semplicemente proposto da Gio. Battista Vermiglioli. Perugia 1824.
A second picture without any variant, only with facsimile
of the opening words in the size of the original, can be found in Micali's
Monuments of the ancient Italian populace. Firenze 1833. Plate CXX. 8th; a
third in Staroitalia Slavjanskd by Jan Koll4r, Vienna 1853. Plate VIII.
cf. text p. 249 flF. — Vermiglioli also attempted to
a) Dess. The Etruscans IS 60 f.
b) O. Maller aaO p. 240.
4 I* Large Pemsinian inscription.
I
to structure text written in uninterrupted sequence into words and
on the ordinary, especially by Tuscan scholars with un-

finally pursued paths with great effort, by comparing Latin and
Greek language or other Etruscan passages, which are half
and half-understood, thought he could make sense of the inscription.
This is clearly an equally unsuccessful attempt as the interpretation from
To my knowledge, Slavic seems to have gained more general agreement.

wrestling.

I am impressed by the outwardly well-preserved and well-formed text

with the confidence that he will correctly and completely hand us over

words what its author intended to report to posterity.

the slow and laborious transfer of such an information

writing on stone by means of the tit had to force the worker to

Maintain attention and caution. Appeared during the

linguistic analysis several times the suspicion of inaccuracy

sooner or later I will be confronted with the discovery of a

more meaningful and more in line with the text elements.

clarification always become apparent, not in the nature of the text,

but the reason lay in the bias of the decipherer;

and finally, I am convinced of the correctness

as well as the completeness of the text legend. Nor has I

Nowhere is the necessity imposed to use any abbreviation of

Words or proper names whose explanatory Tuscan motifs

numente so far in almost immeasurable numbers only too inclined to assume

or were forced to.

The inscription comprises 658 letters, 481 on the front, 177 on

the side page, to be read from right to left, after

Manner of Semitic writing. The shape of each letter is

consistently solid and so similar that only twice for the element ^

a deviation is perceived, barely noticeable at the end of line 15

the front, more clearly at the beginning of line 6 of the side. The upper cross

Zug is not at the top as usual, but a little

lower down to the main post, which I only notice because the

same deviation in Mommsen's North Etruscan Alphabets, Pl. III.
as a special feature of the Swiss, Tyrolean, Conegliano and
Veronese writing appears. Our Perusine monument has
both trains.
The sum of the 481 letters fills 24 lines on the front9
on the side column, which I distinguish by the added B, 21 lines
with another element at the beginning of the 22nd. There a full
I. Large Perusian inscription. 5
Line between 20 — 22 letters, here between 7 — 9. With the end
of the lines 1 hits 1 time on the front and 8 times on B at the same time
word end together; otherwise there is often a single one at the

letter corresponding to the following words at the end of the line. The paragraphs
Lines 9 and 12 and the beginning of B begin with a new full
Words^ two of them^ Line 9 and B 1 , with a proper name; but with
neither of these two paragraphs ^ not even with the beginning of the
Page column begins a new sentence period. This was no small
Obstacle to interpretation. — What else concerns the graphic in
In particular, the assumed validity of the individual letters^ the
will be discussed later in this context under this title.
For a convenient overview, I present here in five sections
The result of the linguistic analysis. The first line gives the
Text after the original continua serie, the second the same in words
structured^ the third a transcription in Hebrew, the fourth a
Transfer to our writing according to the methods recommended by Lepsius')
principles, with only a few minor deviations; in the fifth

Finally, a translation is added on the last line, which contains the words in their

Sequence interpreted individually from right to left.

ifi^aMifi^vtaqfi^fiMMfit.tfi^va

T •• - IV - T - T

boA uljame baräs^ tanna tat Hu

.in this and for that we have to a this

people given land Male

vSflfi^tMaMfiiiio^a^iitvfi^q

v8fi fi7 tMaM fiMio^a^ litv fi^q

TT •• T • •• r -r

*abu la yest Feitina ^utn qla}

did not want any, the Veltiner us It

· Women drove

a) Veigl. dess. D. general linguist. Alphabet. Berlin 1855. P. 55.

I. Great Perusian Dictatorship.

M V8Mf1tatV<lfl30a^a V^MflM

MV8M fltat vqfio oa^a^^ mam

nji33 Ksn ip«5 nbVT toys

T •• » " VV •

nöus tesa kiAqu zlätät nais

we went straight to a school that we

us Aqu Weg- maclites

.filling

fi n IM a MM fi <i M 1 at MM ^ a 1 1 <ia >/

finiM aMMfi<i MI atM mat i<ia^

oflMio^a^iix<ianfiMMaBfiMifi

ofmiova^ iix qanRM Maafl Wfl

n3"'übl IIX pD3 IT!» DJ»

Feltinat nofeq ^atten ^am

Veltinerinnen twelve away- our [blaze]

.went brothers the people

7 V Miao M fi sa n M fl qfl M fl <1 V

b^üJ iDKna OK'^ ^m^j\»

g^mul b^ras ras ^üqdsa

a fee per head

, estimated

vor^m ''3C«T ffl""« T • "T

· •«

siba Rasne 'is

ste tezn

ler'i

from the Rasener Mann

between

of the

residences

y blocks

I. Large Perusinian inscription.

8

vwng mm giov* vvoi a^m

inbßN ^ro3

hhj^S

5150

'iifUu näski

fled the Ab-

she y gave

«bü

*2/^/«<p sgul mle

Sullen .values full

above

9

kit^RM Rkiio^a^ iMa^vR v<ir^

■jS-lwHTD T• "

ipxV

S'arsn

Veitina

Aulesi

l\Aqu

because our

DieVel-

.demAulesier

to Aqii

country

.tiner

10

vkiaon }^\lo\^^l loiio mkia^o vn

· · T l^affib

· ••

b?

yokcnu

Iskun

tfm

Rlensi

?a/ rushed

to be living

came

the Klensier

to

II

v8nM^flo<iflv3iva8ovna

vsuM vRotn^ oi^aso >/na

T

Sie Icommen

again

bapN^ T'^BS

taqtal

kfeltk

·^w

to murder

as a one

Beli- Grief

8 I* Large Pemsinian inscription.

nsaox/vikivoMavoMaM

T •• \ r •• I ••

'^a iult Pntun fiesk

the Ephah it was given at the interest

increased

Rkll0^^a^a^/ MV8 Mia liMR^

T • •• : 0«

»^at3«V

PVeltina

bus

*eni

l'asgf

the Veltiners?

Scbam

Is

to the Mebr-

because

· amount

tavoiMvMiannonoMiB

· »

n«5D3 la'^DS »ü3n

· • • •• " y •

/i/Ar/^/ kapemu Htnta

was with ibren The wheat

.held hands

io>/tokiniM.<ianRkiv^Ri4i

lO^tö

Mn<lM

^anflM

V^RMI

.

]vrp

PB3

fi^tsa

ksUi

. ^rflw

napeq

maso

according to the

secret ones

the grain

delivered

,wlr

The yield

I. GiotMe peiuaiiiiiiehe Inaohrift.

i<

«lannMtvBRMiox/a^itMvnsi

«laifiM

tVB

nWOyffi^

ItMV f18l

pB3

nin

T• "

T•

napeq

h'ud reltöta /[fflb' Uba delivered

.we

the Be-

agreed

, the VelUoer

for the Fnicbt

estates

17

^/a^/^ nkiiMon v^hmim ta Man

. .

T• - KiDaa V-

r? kiel ^agnina hnaso }it ben

quite

we

what as

the

Between

pDQcIcten

yield

trees

18

fiiHit<ia>/Miiiiiio>/a^nMV8n

T• • rsiniia

T • •• Feitina

TT ^abuna

.demanded the full DleVeltiner .we wanted

19

T • ••

V^l

njgns'?

IVeUina

}ärkn

int^mam

. lUr the VelUner

our

VoUstfindig is

currency

agreed

10

I. Oioaae penuinUche inscription.

20

T • ••

Feltinat

'eka texne

satene

T

the VeiUnerinnea like ten accelerating the exodus

21

·· T

Rdsne

Rasener

tezne ten

ielu

pulled the street

up

^uqdst

became

.estimated

22

OM1liMaHMl1<IMiatMM^atl^3

oiiiiiH aHMRq MI atM Mm lao

slitmt

■'DIDHI C''« "^no IT"«:! 1-5

Rdsne

IS

ste tezn ktii

which houses, Rasener man the two

have

How

23

Mai4iRMV8ni1MVOMRtVO^/anM

la

M313^

T

T

191^

^abuna

skuna

sfeltuta

denTheil

We have

intentional

. the inhabited

in the plain

I. Large Peruvian inscription.

11

24

■»BW ••

nw-inb : IT

P

.

m

vm

iuse

lA'ar"ut

ken

ki

napeq

^old

do it

for the B«-

tnlaag

so

because

^output

our brothers

io^aiiai3vtiiHatnMnMio>^l^

lo^aM

aiovt

RMatRM

RHIO^^a^

· •• •

T •• T \

T • ••

näski

sugUe

satena

Velttna

the Ai)gal)e

sullen above

We rushed

. the Veltiner

flUMIV^VS-

loal1n^^anM nni

now

}MMyl V8 loaki

ii>/anM mi

M37 T

D»b «ID TIM

\ • ••

T •• T •

iba

/>2an fü neti

^(?to A'C^

,lst tight

a people there that we

the lower ones to the opposite

.Icommen

fliiio>^ano fltMa ioaHa<i io>/anM

kFeltina }östa qenett hi sfelt

.like the Veltiner women, this lowland has

12

I. Large Perusinian inscription.

fla,t

T" sem

11 10 9

nataiivoMaHvqvtaiivvion

aMvoM aiivqvt aHvvi on

·laiDO ■'an'ita ''31^« ^«

skune

Turune

, Acker^ter inhabitants .Turunians

^ilune

Those are

Yes

MRHVSflMOIliiVOR 13^3 HS 13 Vt

MRH v8 RM3IM1V oiiio^aki aiovt

.1073

1D

T

n^D03

T• V

»· • noise

fu umtksa näsküat sugite we want there

, and tax of taxes bored machea

.

Mv8iinki*io>/a^fli4innHOMa'i

1««

T • ••

M2373 T --

nD3 ••

^abun

Feltina

nmama

prey

Our Father

Veltlner!

. pretty

HSuser

19 18 17

Hvo^/ioRioRkiviqatHiamvqvo

Hadiltun

You have

, belongs

1«

series

in

Turunt

verily with the Behold! [is] a

Turunian tribulation

i. Large pennant inscription. Explanation. 13

22 21 20

UV'l'

itn4>

aono

i>l>/

O^V4

. .

·–• •

m

rb^y

h'uh'e

iosi

IcUke

in

iüit

.the thorns of the wood like embers »of burning to the unrighteous

EXPLANATION.

A'^^^iw^l^^\/ z. 2.

The reading, division of the words and the whole sentence as well as the
I consider the meaning to be certain and clear. Although on the stone the two
first elements of the second and penultimate word somewhat damaged
are, according to those who have the original in front of them,
had still received enough of them to be able to replace them with certainty.
Vermiglioli has already properly restored them.
^n. The i functions as a consonant in the validity as M, which in
Semitic alphabet is its original. The spelling of the word
without M at the end, as in Syriac regularly 001 and in Chald. ^n
Proverbs 25, 20, also in Hebrew proper names i^i^bM, shows that in the
Tuskem no a-sound still resonates, as in the Arabs llij and
was probably also the case with the Hebrew fi^nn. The pro-
noun stands according to its original meaning demonstrative') and neutral, =:^t,
referring to the stone as a monument; this, or the following

legend.

n4«i. The Schwa of the preposition b is soon replaced by e in our inscription
written, soon not expressed, and indeed by one and the same
words. So Z. 13 f\Vil O y/iH?iyf Bi t^^^xAib, Z. 19 but RMIOVa^ V.

» • •• I

a) Veigl. Hupf cid in d. Ztschr. fd Kunde des Morgenlandes, n. 1. p. 127.

It was therefore probably heard while speaking, even if only fleetingly,
but usually overlooked when writing. In the present case, where
a Litter. quiesc. follows, could easily have been an addition in spoken language.

fusion with the following vocal can happen, how so-

ches in Syriac is the Begel*). Likewise in the following f'^fi^^- Only

Such an assumption would be incorrect. Because the copula i before

'^is^yb line 1 is umlauted in !i, then according to the analogy of Hebrew the Schwa

must have been present in the sounding Bede. *- The form nfij, Hebrew.

niM, syr.]Z], agrees with the chald. nM, Arabic äjJ and üt, signs,

Landmark, mark to preserve a memorable thing or a

such an incident; used here as of the stones that Joshua brought to

commemoration of the Israelites' passage through the Jordan;

Jos. 4, 6 f. linst nr«n ö-^aa^n !i"»m — öDsnpa niN n«t sr^nn pTA

öbiyn:? bfi^nttr "»ai that this may be a sign among you; — and it

These stones shall be for a memorial to the children of Israel in Evngkeii.

or as a testimony of those leaving about the experiences and

Experiences, such as in Job 21:29 the ninfc^ of the ?j-jt "»nai:? wanderers. In

In the former sense it corresponds entirely to the a^jua, insofar as the same, like the gr

times of Alyattes, with pillars bearing inscriptions,

Herod. I. 93**), but without any special reference to a funeral monument.

Maan is unmistakably the first person plural of a preterite, as in

Chaldean, Arabic and in our inscription throughout, by means of the

Affixum «3 — formed; cf. fi^aiafij and tstT'^^t^ Z. 17, fi^^nntD B. 2. The

Conjugation form is called Peal, because the type of Aramaic

Grammar prevails in Tuscan. The stem can be ins or

]n {'\':r\) be given; the latter if the verb yy is often used with the "jd die

have the same meaning, cf. apa and aap curse, Vü3 and bitö

In the former derivation, the first Jladical would be aborted.

schliflen , Maan instead of fi^aana , for which in the Old Test, the wrongly suspected

past tense forms nsn st. nsna Ps. 8, 2 (because of the by to heaven
up, cf. Ps. 18, 42) and nnn st. rrnna 2 Sam. 22, 41 sufficient Ana-
logies. If it can be argued that
in line 12 of our text]in: appears, it follows from the second her-
derivation of one of the Chaldean formations of the verb, i:? completely purely
speaking form, for which it must be mentioned that the monosyllabic
Root Ten for]n3 already given in the Semitic cuneiform inscriptions.
a) Compare I hope so. Gram. Syr. p. 138.
b) Compare Thiersch On the Tomb of Alyattes in the Treatises of Philosophy.
Class of the Royal Bavarian Academy of Sciences, Munich, 1835. Vol. 1, p. 397.
I. Great Palestinian Inscription. Declaration. 1 5
»
In Arabic this verb is missing in the same
Meaning^ the Syr. has VSDj for it. Giving has in our text the
sense, as Dan. 11^31 b^\D» "^njPTpM ^3n3 of the establishment
a statue or the altar of an idol. — Whoever erects
It is not initially said whether these are the ones representing the inscription, but in t
They identify themselves as brothers of the JRasener.
Y^Hb for the country. ^^^M the Hebrew form, retaining the "^ and I
the auxiliary sound between the last two badicals; neither the Aram. \
I
^*!?| ,pn«t, nor the Arabic ijo^. To a preceding article, although
It is not to be thought that such a thing could be expected according to the meaning, beca
There is no trace of its use in the inscription. The
print corresponds to our : for country and people.

^Jo^in and for the peoples (people, inhabitants), öy actually association,
Haufe, not always people, but also smaller communities, means
tet itself family, the inhabitants of a city, people of a region; cf.
d. Lexikk. — The copula i is before the following schwa, which therefore only occurs in th
Scripture is not specifically designated, umlauted to n, as in Hebrew and
Chald. Also 9 and the doubling of 12 are not found in Scripture.
given, similar to the LXX's 'blspTsa daal/ifiiijX Numbers 13:12
and the pbp? LXX !/ifiaXijx. The closing e can be '^— , k-
or rt— represent. The latter does not lead to the goal, neither if one
the Chaldean form of the suffix. 3 Fers. Sing. Masc. r? - wanted to assume that
because y^N, to which the suffix refers, is probably only Masc. , if it

for the inhabitants of the earth; nor by virtue of the xlLet, a bluntness
of the aA in e at the end of the feminine, cf. Medine for Medinah; because that
only go to rna?b, not to snö^b. Since many examples of the following
following text the ending e as the Tuscan floral ending of the nouns
mascul., then this is also to be assumed here. A
Stat. construct. Plural., which the form also reminds us of and in which
Validity the ending e is also used later in our inscription,
z. BB 21, would be explained by analogies such as m ^^ip'i'' among others
be, but as a regular floral ending of the Stat. emphat. is the ending e
well known from Syriac, see for our example)2a2kiL,
and also in Chaldean "^j— is already so frequently used alongside ^^ —,
that many grammarians use the former alongside the latter as the main form
– When transcribing in Hebrew square script, one has
a) See The Journal of the Royal Asiatic Society. Vol. XII. Part. 2. 1850. P. 415.

b) See Lud. deDieu Grammat. ling. orient. p. 95.

16 I. Great Pennine inscription. Explanation.

between m~ and *«-. I have assumed the latter because

this e from ö^ — or f^ — blunted^ is a gunired i.

The determination of ^?99 already indicates that the people of the

mentioned country; one may therefore use a reference to ^M

Suf£x. This serves as a clue — compare Isaiah 42:5

pra ö"«s>hb nm rr^i:? D:?b rtöttja inb V^-Krt yph Jehwa spreads out the

£r cf(^, ^ti^ Breath to the people upon it, and spirit to those who walk upon it — ,

that the next three elements \tK ^ are still to be connected here

and have the validity rra in him (the land). In Hebrew this is

Mappik described r? as a fixed consonant is therefore also present in Tuscan

been heard since it was presented in writing by ^.

The word order of the final sentence is arranged in such a way that

the pronoun that functions as a demonstrative precedes. Dem zum Stein

For those who come here as strangers, the question that arises above all is what

this is, on the lips ; the creators of the monument raise their answer

therefore quite naturally with the interpretative word, like in Arabic an i lAP

the froposition begins and is followed by a suffix usually

Since in our case the meaning is also without a

such a suffix was completely clear in the verb, it could be left out*).

The text literally states:

We have given this as a symbol for the country and the

people in it.

nbit toya !ia« «b rvotaj ««D-^öbi tn?!« »bp

For the word division, two already known Etruscan
Names, Veltiner and the ^^u (Aucnus) that begins the following sentence
safe stopping points. In general, the division, especially before the
Replacement of the last three elements of the previous movement was found, extremely
difficult, because there are reasons for deceptive combinations
here as in Haufen, e.g. at the beginning Js\iy fachr, like Vermiglioli
reads, or "inwa, nn«*), or fnifi^bp «ya, or]m«bp?rTa; hence a lot
the most diverse attempts at interpretation had to be made.
Those two delimiting names by which the monument
immediately senses an increased historical interest, return, MS'^Dbn often,
IpM at least once again in the inscription. They themselves are
a) Vexgl. E wald'8 Auiifahrl. Lehrb. der hebr. Sprache. 6th edition, p. 668.
I. Large Perusian inscription. Explanation.] 7
closed word body beyond all doubt. It is permissible because it
The interpretation of the text requires that we immediately begin with a reference to Aucn
beautiful local legend of Perusia, the place in whose area our
Monument was erected. Aucnus is said to have followed Abraham
to Lot, to his brother Aulestes, with whom he first met in Perusia.
used to say: “Dear, let there be no strife between me and
you, for we are brothers *' ; and so he went away and had Felsina,
the later Bononia, built; but Aulestes founded Perusia.
Others called Aucnus a son of Aulestes. But Lmer was seen
the region of Perusia as his homeland"). — For our present
At this point it is only important that Auknus made a secession
has; because this very concept of emigration and departure arises from the
immediately before the name of the Aqu — this is the corresponding mo-

numental form for the Latinized Aucnus and Ocnus — approaching

Word group 03 \A3 ^^^Mf1li. This further shows how appropriate the d

«

the comparison stands before ipK, to which then soon the fi^s:*^ will be drawn

The words ip»^ rib'bl and the derivative of «ss*! are to me therefore

after completely secured, because it is connected with the Etruscan special history

are in precise connection and harmony.

The next twelve elements up to the end of Nrobi

On the other hand, as already indicated, the most diverse analyses

lyses to ; especially because of the ambiguity of the 8 as d or ^. For

Having taken the latter, I was almost forced to think of our

Father got in the way and was all the more confused because the remaining disease was just

if Semitic interpretable word forms were found. However, after a closer look

Examination of the inadequacy of the attempts made with that reading

has emerged and more appropriate has been found, it seems

It is unnecessary to list them all individually.

The first word of our text passage may, by virtue of the validity of the ^

also as p, which is discussed below (see the section on the graphic under this

this letter) detailed evidence is given, and since ^ often

remained unmarked in the Tuscan script, ytp can be read.

It is the pure Tuscan verbal form of the stem, monosyllabic, as in

Aramaic. The meaning in Hebrew ybr/lscA/ez^cfer;» is already

in the OT it is transferred to the expulsion of the people into exile, Jer.

10, 18, where Jehovah says: yy}xn •»attJ*i'""nK ^r^tp "^Mn behold, I hurl

beyond the inhabitants of this land y as Isaiah 22, 17. 18 the castle
Captain Sebna is thrown like a ball into a wide,
a) So in Müller, ibid., IS 132.
^ g I. Large Perustian inscription. Explanation.
distant land. In Arabic «JÜ» the meaning is loco dimovit,
evuhit That the verb in the singular before a floral term fits^bi precedes
and then continue the construction in the plural n^M, is without any
Difficulty; every Hebrew grammar offers analogies for this.
Object is added to us in]niÄ, MtV (Hebr. !!:n*iK;). There is no
Concerns arise that the u of the text corresponds to *)M as
is taken; it is well known that in Funic this-
the same exchange was traditional, cf. among others the aJonuih of Plautus
for nirb^O' ^^^^ suffix occurs as in Syriac at the Nota Accusat. n^,
not n^ as in Chaldean, shortened and without connecting vowel an ; so also
in other Tuscan forms, e.g. p*):^ line 19.
RlilO V3^ returns in line 9 and in the side inscription line 1 as here with
following M again, so that one could be tempted to use this element
nor to the word. As a proper name it is thereby recognized
bar that the most likely identical Felihina among the
Family names appear in the grave legends of the area around
Perusia^). Even further, it is clear from the In-
hold of our inscription that it is the name of those to whom the
Speakers were in a relationship of dependence and interest. This
RlilO^ä^ are the actual subject of the complaints presented here
about oppression that was practiced by them. If because of that
Funerary legends limit the name only to the elements f1l4lO\/3^

seems necessary, this is further confirmed by our inscription,
because in both cases the M can also be drawn to the following; and because
six more times, lines 13, 16, 17, 19, B. 8, 15, RMiO^a^ without an M
on the fact that in line 6. 20 the feminine form ORIilO V3^ also occurs
The translation of the name into Semitic script can be due to the
Ambiguity of the two elements 1 and O cannot be completely
The former can represent i, a, and also d, the latter

13, n, n, as can be seen from the graphical compilations below
If you initially stick to O. Müller's Felihina or
FelUnUy whose family graves on the ground in question
were their own, there is a close phonetic connection with the Hebrew.
n''p'»Vp, which as a derivative of öro, also nbs escape^
escape from a misfortune such as a defeat, save ^ free the
for a tribe probably appropriate meaning Escaped^ Rescued,
Remaining results. In the Alt. Test, it is often used with n*»^to superstes,
fuga elapsi e clade and is always in the plural; Isaiah 66:19.
a) Against. Monument. Phoeiiiic. pp. 368. 370. 435.
b) Compare O. Müller Etrusk. IS 423.
I. Large Perusian inscription. Explanation.] 9
Q^iasrb« d^ö'^bs Dnn ^nwji n^«D na TiöiDi and I do them a
signs and send refugees from them to the nations. Also
"^D^e" seems to be the proper name of one of the twelve sent out by Moses.
Scouts Numbers 13:9. Regarding the form of the word,
the plural ending '}^— common in most Semitic dialects
with appended ec— of the Stat. emphat. to be recurred, whereby one

by means of a vocal shift, which is also not unusual, to
eerobi) St. mJ'^q'^^d. But against such derivation could first
It can be argued that throughout the Tuscan texts the
Ending ^- or m- as the plural ending of masculine nouns ge-
is common, which is why the Arabic plural ending ^,— is not taken into account
to be left, and secondly the feminine plural formation on at in
OfllilO^ä^, in which, according to such derivation, two plural endings,
the masculine and feminine, would be clustered together. However, cf.
further down. If this is to be avoided as an impermissibility,
Thus, the Arabic nominal formations of the singular can be recalled by
Addition of the syllable y — to the stem, examples of which are
o * o* w
however, are not numerous, like <^^a>mm and xaa^ knives from \3>jm schneid-
den, ^^^aXI^ deadly of eU^» o^j^ brave. According to their analogy,
7'^pbD singular, «J'^orD whose stat. emphat. , and the derivation would be
however, quite literally.

One can go even further in terms of etymology. That ubo and nbs
escape is undoubtedly due to flattening of the sibilans from \z?^&
wandering, from which one gets the name of the IleXaayoi {ßaqßaQOv
yldßoaav livteg Herod. I. 57), which hereafter
Wanderers, emigrants, newcomers (cf. the Aethio-
Pelasgians, however, formed a major part of the Tyrrhenians.
Just this whole combination with a root word which & to
initial letters could raise concerns from a graphic point of view.
If O. Müller represents 1 by y, it is not yet proven

that it also represents the Semitic d. In the ancient Greek alphabets
it is the symbol for Digamma and has the place of n. Now fun-
is indeed valid in the Latin script / for the digamma, but this/
did not initially have the sound with which it is now spoken in Latin
but that of the o "). Thus, the identification of the ^ with s is missing
a) See Schneider's explanation of Latin grammar, IS 263 f.
2*
20 I* Cross Peruvian Inscription. Explanation.
from this side of the reasoning. In the whole Perusinian text
has the element in question, although it is not uncommon,
apart from this proper name, not once is it valid as s.
Only in some later inscriptions will we encounter examples where ,
which is to be considered as equivalent of ^, for c taken a good sense
but even there the possibility of an interpretation by nb is not
always excluded. Therefore, it does not occur to me to overstate that validity
to be denied at all; it is also confirmed by an inscription of an Etruscan
kischen Todtenciste "), which was carefully copied by Uhden and in which
Mä^S li is written for u;&:, beyond doubt.
The latter remarks may well lead one to
In addition to the previously discussed reading of the text, the other
their possible ones still to be imagined. They are fi<3'»'i^i Veldina,
Ärnba Beldina^ «a-^nbo Feldina (Peldina), femer fi^rotl Veltina, K3"«öba
Beitina and «mbi Veitina y «rnbn Beitina, fi^a-^nbo Feitina (Peltitia),
For a Semitic derivation of these various name forms
The verbal stems nb'', Jü^ genuit, peperit, nia substitit, com-
moratusf, in loco, aedemßxity III digladiatus fy of which uXL regio habi-

tata, urbSy oppidumy JJLd affatim^ liberaliter dedit, d^i in Ethiopian
mutavit, fbrmavit, conciliavit, vh^chald. eminuity lA^ 111 fugit, gladio
certavity IV importuniMy molestusf.yc^d^ deminuity defraudavity viJ^
fuste perctissity vi^JL separavity c>^ intelligens et sapiens f. y si;JLi evasity

m de improviso supervenit. From this compilation, it becomes clear how
extremely diverse and always with meaning the question
If the name can be linked to a Semitic root word, then
It will also become clear how arbitrary and unjustified the
In the absence of specific reference points, the selection of any single
derivation. Only against two that most easily come to mind
want to come, namely «D^'iVn perhaps sonsCy descendants (cf. n^^)
and Na^'iba, for example, townspeople (cf. -»nB villagers) seems necessary in particular
to note that a more detailed description of the ancestor is expected
and these as too general do not fit well with the grave inscriptions
Finally, to complement or limit the
Regarding the grammatical form, it was mentioned above that ND'^öbi
Originally a folk or tribal name with retained ancient
plural ending, which can then be the name of the capital
has become common, which, as its flural meaning, as it is just in
a) See Treatises of the Royal Academy of Sciences, Berlin, 1818-19, p. 8.
I. Orosse perosiniBche inscription. Explanation. 2 1
What has also happened to the Gentiles (see Genesis 10:13) is forgotten.
ity, the feminine plural ending was also added.
In all this the premise is made that Veitina is a
Semitic name. But even if that is the case, it cannot be said with certainty

that its bearers were necessarily Semites. Rather
The assumption remains open that it was written by local Semites, such as the
Rasenern, later by those who were thus documented, as the language
the Kasener gained the upper hand"), was recorded in the
The way in which those who were first called ö"»nsa^ by the strangers then
·:•
called themselves Hebrews.
Much more important and relevant for the next purpose is the
Question as to which locality or community is known by the name
the Veltiner is to be understood. Let us hold among the residents who live in
Consideration can come, look around, so offers after the phonetic
Felsina (Bononia), the ancient capital of the Etruscan
Chinese Twelve Cities in Padusland. The difference between t and s would
This does not cause any difficulty, as these sounds are very common
be exchanged with each other, e.g. 3 with ^ and j**), as in otJüb
Biiffdcui and ÜJüb Bagdaz; but the combination is not allowed.
Firstly, because Felsina is too far away beyond the Apennines for the
near Perusia settled people for servants or tenants of those Felsiner, as
which the inscription indicates, and secondly, what
is more decisive because the rabble leading the lawsuit in the monument legend

sener, as will become clear later, flees to the Po area.
to escape the oppression of the Veltiners.
On the other hand, among the recommended by the geographical location
Places Vohinti, also OvolaivioVj one of the most important twelve
Federal cities of the Tuskers not far from Perusia, the most significant

Claim to be considered here. The name forms compared,

Thus in R li IO ^3 ^ the first element retains its validity as a digamma.

Regarding the vowel difference o and e, O. Müller

noted ') that Volsinii in Tuscan must have sounded something like Felsine, and

To confirm this, a still preserved priceless coin

piece, a gold quinarius of Volsinii, in genuine Tuscan script JV&ti, after

Sestini Feka di Veba, that is, the exact vowel sound like our «3"»öbi.

a) See Faul/s Real-Encyclop. Artik. Etruria.

b) See: Gesen. Thesaur. ling. hebr. under the relevant letters and Ro-

binson's Palftstina IH. 2, p. 83p.

c) aa OIS 333 f. See also The Cities and Burial Places of Etruria by

G.Dennis. p. 337.

22 I* Large, detailed inscription. Explanation.

The insignificant difference between the s and / sounds

is finally achieved by the standing next to each other in the places of death

Name forms Feltsna and Felthina*) completely elevated, which, unmistakably

bar identical, visualize the sound progression. If you take for this,

what our inscription itself says about Veitina and how exactly all this

to the geographical location of the same city, I would not know

which could have precedence over her. The Veltiners are lords of

lands near Ferusia, to their disadvantage the Clensier (Clusier)

took possession of a part of these fields, which was due to the larger

The proximity of Clusium to Ferusia is easily explained; the Veltines go

personally on site to receive the interest from Ferusia

and when the people living here want to escape, they move

these to the north over the Apennines. A look at the map shows

how well this corresponds to the local conditions and distances;

In addition, the similarity in names also plays a role.

Made aware by Win ekel mann "), I have seen,

that in the Histoire universale trad. de l'Angl. par une Society de gens

de letter Vol. XIV. lib. IV. sect. 1st chap. 17. p. 218 the name Volsinii'«

It has been attempted to be explained as Phoenician. It is said that it was either

8. V. a. "JT N^D {they) are Fule-san and mean the city which

Food was prepared, in view of the mills invented there

(Flin. XXXVI. 18, where it is hardly probable that the molae

satiles for flour preparation), or ra:: bifi Ful-zani, in

tribe practising mechanical arts ((pvlrj), or "»ro b^i (^ib)

Ful'Sini people from Sin, a town in Phönicia or its descendants

barschaft. — It seems unnecessary to subject these derivations to a detailed criticism

to subjugate, since that coin with the city name Feha shows that

a wrong starting point has been taken. If with

omitting my above remarks about Veitina an interpretation about

Volsinii as a place name could be ventured, so under consideration

taking into account the sound relationship of the 1 t to a and & approximately to Jdj par-

ticula aurty arffenti aut plumbi, jJb, JL», Jls omnia metalla terrae^ also

scaria fusi metalli vel lapisy aes ftisile album to remember, so that

the place would be named after ore grade or metallurgical operation.

A clue may be found in the suggestion that the Romans

conquered Volsinii just to gain possession of the 2000

a) Maller I. 8.423.

b) DesB. Werke, m. S. 177. 383.

c) See el-Cazwini's Cosmography, edited by Desert n fei d. IS 14. Z. 12.

to come to the bronze statues found there*). Plin. XXXIV. 7, 16. Valer.
Maxim. IX. 9, 1. — Once on this path, one would go even further
According to the story about disguised shepherds in Liv. X.4 **)
has in the pronunciation of the city and country dwellers among the Tuscan
Kedenden a very noticeable difference has taken place. It would be obvious
Since in our Perusinian inscription a peasantry speaks, Veitina for
the rural, FelUna for the urban pronunciation, like local
names also with us from the country people haxifig enough different than from the
spoken by city dwellers and, for example, for Baghdad, no less than
seven different forms are attested *"). AUeiV for the Tuscan seems to me
The time has not yet come to implement such provisions with
to be able to present it with some certainty.
All this, which may be appropriate, about the name of the
To shed light on Veltiner or to prepare for a future enlightenment,
I have not hesitated to explain in full detail here
broad, partly for the benefit of historians, those for other historical
rical connections may be important to explore the possibilities in general
^ammt to survey what the linguistic combination opens up to them,
partly because the overall judgment on the destination, the time and
the place of origin of the Perusinian monument the view of the
Veltiner will be of important influence.

Returning to the text is about the identified words: it drove
to add from the Veltiner only that the Semitic sentence structure

allowed to use it as a subordinate clause, which is followed by a verb in
the same time as in the main part, even without the copula — i connect
kan% to connect : by (as) driving us out. This connection
prevails, for example, in most Neo-Punic inscriptions.
The following group of 18 elements, Mfll1V8flfl\/tMaM
03 ^3 V { , for which the ipfio sets a fixed limit, belongs to the places
which poses the most difficulties to a secure explanation-»
The possibilities of how the elements can be combined to form Semitic words
There are just too many things that can be tied together. I will only mention a few.
At the beginning, the number word m:}d or ntpu? six, but also
think of Tu as an abbreviation of the belative n^H, as this undoubtedly
often occurs in our document, to which nu3M woman would then be added.
Further, Hb , the negation in chaldean form , or nb can be read , but it
can also be «rn or nbn and this again in manifold derivation
a) See Müller II. 250.
b) See also Lepsius On the Tyrrhenian-Pelasians in Etruria, p. 32 f.
c) See Marassid ed. JuynboU p. 163.
24 !• Cross Perusian inscription. Explanation.
and significance are assumed. The previously
separated elements into one word, an Ithpeel form with a preceding n
summarized again from several strains, such as nbmDM or
«bn«;« ua — No less is the Yerbal tribe ^D^pßanzen with the
derivatives, and in such a way that between the three
immediately following consonants an auxiliary vowel
would be supplemented because such cases really do occur again.
As you continue, the ground does not become much safer. The double

current 8 immediately allows the choice between words with n or d ; the fl
can begin with k or with y, V represents a verbal plural
ending, but also the beginning of a consonantal aspirate sound.
beginning word ; and if one goes to the division "jia" or "ia"
would be enough, then again the choice between the meanings is left: our
Father y or they want to go to the Hebrew, or — and that is just the
Worst — they do not want to go to Arabic. — Furthermore, M
with fl the Suiäx of the Isten pers. Praeter. Plur. »2, or with M
that m instead of u33N people. Only with regard to the
The course of the whole group can be viewed with some confidence, because similar
often follows, it can be assumed that a form with the feminine
ending n— makes the end.
Driven around in this confusion, which has not yet begun with these
interpretations is completely exhausted, the explainer grabs at every stalk that

seems to provide a clue. As noted above, the
equation mentioned Aqu, whom we know as the leader of an emigration,
on the next previous elements, for example, a derivative of bTM abiit
locoy profectus est to assume that the elements of this word in theXhat
and especially since an expulsion had already been mentioned before, after
but this time it is definitely about an exodus. But even this
Anhalt is slipping away from us. Because the next
Word, which is certainly derived from k::*^ ej^it, is suitable for the sipdis) itself
to draw; and against the assumption of a nbbtfit arouses a serious objection.
think that the two elements i M as representatives of the only book
letters T. The rest of the text provides for

The latter condition is not a second sure example. As long as
another explanation without such a prerequisite can be found here,
A nb^TK will have to be avoided.
Again, because the elements of the text are not fully con-
would be summarised, from the inclusion of such words as *jnDbn\ö»uä ,
coming from wflJL», yywho preceded us Hessen*^ (went before), or
yythe Hessen pay us in advance^ ^y or like "pnVnttJNus of wsIj damnum
I. Large Peruvian Inscription. Declaration. 25
intiiUi, ^fwho sought to harm us** and similar acts
because in this case the two existing five would remain unexplained.
A mistake by the stonemason or other similar excuses of the
I am least inclined to assume despair.
Two flfi not separated by any consonant return several times
in the following again and indicate the only case fllüflflll
B Z. 15, except M73^3, always the end and the beginning of a
Word. Even more. The whole group flMVSfl and MVSfl comes
appears f^f more times. Four times it can be used as an independent word.
clarify, as a derivation from the verb nn« (»Sä«) wollen or from nfit Vater,
This should give rise to some probability that
also in our place to separate this group from the previous one and ^üm
they want or 'pdij our father or KSinej we want to be there.
The n\z32<i Weihy also appears without the fleeting toneless auxiliary
written vocally, with a certain claim to consideration
contrary, if one has seen from the course of the inscription B Z. 7,
that in it the same elements are undoubtedly present in this sense.
needed, and that there as a recommendation or a consolation for the

intended emigration is asserted in the other country

There are enough women. One may therefore expect that,

where the hardships endured are spoken of, also the women

The relevant information will be mentioned. Finally, immediately after the

Words that concern me, a single case was expressly highlighted,

where the full value had to be paid to the Velriners for women.

This, understood by the wives of the emigrants, makes the best sense

and connection of ideas with a statement towards the end of the inscription,

thus a kind of base for our group in question.

Guided by such considerations, I read

-T r

who did not want us to lead the women away.

rmvcao is composed of the ground Ilelati^^lm, which

refers back to the £t3'»t:bi, and ntbii. In the form of this word

Etruscan agrees with Hebrew and Phoenician, whereas

Chald. fitn», and the Syr. Y2Ai]. That here nv9K for the Stat. absol.

is used, while in the Hebr. Stat. constr., this justifies

linguistically perfect, n— is the original feminine ending, in

Tuskischn is very common in nouns, and n«;M=nu:'^fi; belongs as

the regular oldest feminine form of the Masc. v;'^«. The Etruscan

has thus preserved the original in itself. This same word

I know it in another Etruscan inscription, the inscription of a

26 1* OroBse Penmnian inscription. Explanation.

beautiful statue in Micali's Monumenti — degli antichi popoli Italiani

Plate XLIII^ where the opposition of tMä and MI has no

There is no doubt that ri'iäK and ;z3'^di» JVeib and Mann, are commanded. —
DfOiK stands here collectively and in opposition to the men; it has
the emphasis and is therefore in accordance with the correct expression of thought
in the sentence, as in general in Tuscan the accusative case precedes
governing verb usually precedes. — From the negation in the
Chaldean and Arabic form of st. of afy in Hebrew and Syrian
^^K 3 pers. plural. pret., whether through the ending n or as in Chald.
in the relevant word class formed by *\ remains uncertain, because the
V in our inscription is also used where other Semitic dia-
lect that have"), prefer the meaning, which, as noted above,
in Hebrew and Chaldean is amphibolic, want, in Arabic not want,
In my reading, where the negation is immediately preceding,
There is doubt about this. But for this reading, the Challah seems to
Daic, where K3M is only used with preceding negation, such as
it equally throughout the entire Alt. Test, with the exception of only two
Places always i<b has to be offered some confirmation,
at least insofar as an iiK »b is a very
common expression.
1:7:^3 The Etruscan spelling only with one a and without designation
tion for :?, the latter as in "^Ts^b Z. 1 . 2 lame, is the same as ^laxwß in
the LXX for dpy^» The abbreviated Imperfect stands instead of ^iüS[3 , because it
from the preceding verb wollen or rather nicht wollen
depends, entirely according to proper grammar.
nbbr According to the other use of the first element of this
Group (i) is left with the choice between the proposed reading and
nbbo or nbbio. The O, actually d, for n appears very often here,

for which the Greek spelling of the LXX, e.g. Ali^iad' for nön, and
the Abraxas monuments, on which for n^K^^ so usually C fl BflWO
appears, Mdederum provides analogies**). — On the meaning of
The context of the word in question already tells us so much
deduce that it contains a term suitable for women
must be directed to whom the action of the concerned could be directed, which the
Veltiner refused. The basic elements of the feminine or
Abstract -word point to the area of the br, bD, biD formed
Stems. This whole word family J: disceseit a loco, transitiit celöriter.
s) Cf. Gesen. Monument. Phoenic. p. 435.
b) See my Commentatio de gemma Abraxea nondum edita. Jenac 1848. P. 9.
I. Large Peruvian Inscription. Explanation. 27
bity arab. Jt^ med. Waw et Je amacit, also intransitive abiity miffravit, casira
movity removil aliquem loco, ^ eduxit, extrcmt rem e medio alterius,
also btN in Hebrew, Arabic, Chaldean and Syriac, in which last the
Ä in certain forms falls away, abiity profecttis est, ^JN iter, abituSypro-
fectioy is the meaning of moving away, emigrating together, so
that nlrbt means emigration, moving away, leading away. In
The formation of n-::^- is closely related to the Hebrew
Infinitive formations of the verbs]c and ^ö. — nbbt belongs as the second accent-
eusat. to WD; the first is the preceding nttäN. The nbbt Torah rwvi
the faces for emigration (exodus) make for emigrating them
wegführen is also said, only with rearrangement of the sentence parts, as in
Jes. 26, 18 y"n«"nlDW n\»itt;^ saluies facimu^ terram, save the country, and
as well as n'^p set Isa. 28, 1 and J^jc>> set (Hamas, ed. Frey t. p. 31)

with double accusative in the same sense. — A
Old Testament phrase for the whole idea expressed here
is DnVdb !QK tfh they did not want to release them 2 Mos. 10, 27.
The first sentence of the inscription ends with the nbbT. This alone
the outlines of a particular historical situation can be recognized.
The Veltinians have power over those who unmistakably
on the ground that they, the speakers, inhabited. They complain
those who will live in the neighborhood from now on, as "173^ that could
be several tribes, their suffering, for which they are above all the shameful
Impairment is considered to be hindered by the Veltinem , in
Extracts to take the women away freely and without further ado. What the
It is not stated anywhere what prompted Veltiner to take such a measure,
but can at least be assumed based on similar phenomena.
The Chinese still consider it a strict commandment that no
Woman is allowed to emigrate. The lack of women in the oldest times in
still thin population, which among the oriental peoples

the payment of a purchase price by the advertiser for the girl
made it a custom to increase the strictness regarding connubium with other
Tribes, the fear of marriage with strangers and various local
Personal and social circumstances may have been the original reasons
solutions to such a measure. If in the given
If the speakers were in connubium associations with the Veltinem,
The Veltinians did not want to let their daughters go far away.
but, as will be reported immediately, they did this for a fee.
, so greed also appears as a motive and the indignation

of those affected, who thought that with the disposal of their wives in

From their point of view, being a bee is also justified.

28 I« Orosae Perusinian inscription. Explanation.

Impairment could or should have been considered as a disgraceful degradation

their right to appear. But the Veltinians had, that is quite obvious^

such a supremacy that nothing but emigration remained to

to escape oppression and pay the price demanded.

M^atiqax/MvsMfltatvqflo z. 4.

fliiMakiMflqMiatM z.5.

■jrn ^«*^i ttSiaa Ä3:n ^z»^

!)pdiD. The same word appears again in line 8, but with

i prefix. instead of the D here. That it is a proper name and indeed of the celebrated

Heros Ferusia's, Aucnus, already mentioned above, can also

therefore not be doubtful, because in the second place this npet by

the addition '^^b')6(makes it even more recognizable as Aulcsier. The

Semitic spelling of the name remains somewhat uncertain, considering

of the first element, whether m or 9, with regard to the final vowel, whether n or ^,

because the V of the text functions for both, and the p can still be given a Dagesch

belong, since the doubling in this script is also usually not

which is lacking in Syriac. The forms are thus ^pM,

*ipÄ, ^p», ^pej and 'ipjj, *ip;>, npa?, ^^9 are compatible with the text.

Forms of the name found in ancient writers are also

little constant, sometimes Aucnus, sometimes Ocnus, hsld ^Aunus, which last,

as already noted by O. Müller"), by grinding out of the first

The n, which is offered here equally in all three forms, indicates

that this element belonged to the original substance.

It is true that the ending «i», which is not uncommon in Semitic proper names,
from]i— is blunted**); the full original form was thus 'J'ipN;
By stretching the first vocal instead of doubling the
following badicals fipfi^» transposed i:pN, the Etruscan Acnu-s easily er-
However, a change of the ä to au following the o, whereby
I also think I can perceive other things that arose from Acnu Aucnu.
By virtue of the Semitic as well as Western languages
The smooth transition from au to o was followed by the Ocnu-8, that *tpK (f^tp»)
is a well-known Hebrew word, Deuteronomy 14:5 designation of a

Species of the gaselle or goat genus, in the LXX by 'VQay-
ilaq>ogj Vulgat. tragelaphusy stag, from the Syrians, Chaldeans and the
a) aa O. II. 'S. 274.
b) See Hiller. Onomastic. Vet. Test. p. 352 ff.

Kabbinen translated by Steinbock'). It has its etymology in Semitic
mologie; Arabic ^Uc eapella a gracili collo. Since the ancients are known
names and comparisons taken from animals to humans,
even transferred to the deities, so the designation of a
The robust heroes do not stand out as a stag; among the Arabs,
Capricorn for a beautiful man proverbial^ and in the OT a
brave bicker and the Kenite heroine who lived in the time of Deborah
whom Sisera killed, this very name Bicht. 5, 6. 4, 17. 18. 5, 24.
Tragelaphus actually appears on Etruscan sculptures^).
Here we can think of a second derivation of p^^
oppress , from which verb later in the intercession for the dead a de-

rivat; after that ^py (l^p^) would mean an oppressor.

fitxn it went out. rather the substance of this word cannot well

There is no doubt, but rather about whether the following element VI is

or draw ta from behind, whether icin]K^n or u?nn3 M2:n is to be divided.

When reading ^ÄSn it would be the plural 3 pers. fem. imperf. peal of Ä5f^

by the ending]— as in Cfiald., but with the prefix n as in Hebr.

formed; in the second case M^sn the same 3 pers. femin., but in the singular.

The feminine form of a nominal plural in the following, which

Manner describes himself as belonging to his subject, justifies himself

by the Arabic construction, according to which, if the verb follows the sub-

jecte and this contains a collective term, such as ^^ people,

_.Laj Christen etc. the verb in the feminine both of the singular and

The former is the more common. Because in this case

the mixture of Chaldean and Hebrew education is not to be assumed

I prefer the Mxn and read the following word

tt?ta3. The word äx^, of which in this inscription below a noun

derivat. MM^x Excerpt will meet, line 20, the Etruscans with the

Hebrews; in Arabic, except in some derivatives, it is

not in use, but the Aramaeans usually use

of pD3. But because this p&3 itself in our document

occurs, the possibility of using MX"^ is not

to be disputed. Which language does not have s3monyms? pB3 and äX">

occur side by side in the Chaldean sections of Ezra

6, 15. 5. 5, 14.

^fitnlt w=ia3. The ambiguity of the penultimate element also suggests

Difficulties arise here, because if it were to be called p-

a) See Bochart. Hieros. IS 900 ed. Lugd. Bat.

b) See O. Müller Kl. German. Fontn. u. 413. 414.

c) See de Sacy Gramm, Arabic. II. P. 233.

30 I* OroBse Peruvian inscription. Explanation.

is taken, at '^p'^b^ nc here (rib or Mb as 1 Sam. 16, tl.

again in B Z. 5.) think ascending. Apart from that, nods

quite appropriate meaning of this last, is already from graphical back-

prefer the first reading, because very often

occurring element M is by far the most frequently represented, also

the group M V8 in line 13 can be read again as ^^ or \z;^a.

O. Müller") and Lanzi found it likely that the Etruscans

the soft and hard Sibilans are divided by the two elements X and M.

but when the former adds that there is hardly any

secure reason for deciding which of the two is the harder book-

letter, so now that X corresponds to the soft Semitic o, T, TD

speaks of considering this question as decided and it has Gesenius**)

rightly in the writing table of the Etruscan alphabet the X after the t

The form of the 1st Fers. Imperf. Feal, whether izjiia or ui^na

remains doubtful, without vocal under the fret form^ the regular

Aramaic. This word stands here for an entrance connected with amazement

armor and shame, like the feminine nvna in Ezech. 7, 18 of

the effects of a suffered defeat: y^they gird themselves with

Mourning garments and terror enveloped them, shame on all faces.

red (mcna), (Luther: ,, All faces will look miserable^^) on

on their heads baldness^' ; and as a commentary on our passage

it says in Obadj. 10 : “0& the transgression against your brother Jacob
you shame.** — •»Ä*ib Composit. of the preposit. b, with Zere as in
«rübib Z. 1 3, and the noun abstract. ^*^ , = hebr. ^«n , n'^Ä'i Kohel.
5, 10 (Keübh), sight, viewing, also spectacle with the side
concept of the shameful, Nahum 3, 6. The Contracüon in the
language ri St. r^i is through many analogies, Mrie rwtob instead of nKtpt, nnto
st. \t\VCD, and language formations like it st. v^rxi are completely protected. The
Remark '«dt'-^b tbina we were ashamed of the sight {b of the cause) or
It was annoying and disgraceful for us to see that relatives
were forced to leave, under oppressive conditions,
interrupts the descriptive narrative like an exclamation of indignation.
In the further course such an exclamation comes with the same u3i^ still
once, line 13.
^^Ä ^mb \X^Ti The last two words two man finds a only
· u tu
A somewhat trained eye will notice it at first glance; whereas the first

would remain a difficult riddle if the inscription itself did not contain a
a) Dess. Etrusk II. p. 307 f.
b) Za his monument. Phoenic. Plate 2.
I. Oroase Penisinian inscription. Explanation. 31
would offer a clear indication of its solution. In the second
In the first line, the number XII is written in Tuscan numerals. In our
Textformiel now also contains a number word, namely one of the preceding
hands 9 in which the number twelve was used by the Semites as well as by the Western
countries, the Ztoei, it is very obvious, in the question

tesn is a designation of the ten. In addition, there is the close
phonetic resemblance to the Roman numeral decem, for which the Tuscan
Zsildzeichen is undeniably present in the inscription. Who can
avoid the assumption that either from the neighboring Latin
African or elsewhere from the Indo-European language areas the
£trusker have included the number decem? The same
phenomenon, a recording of number words from a foreign language
tribe, also meets us elsewhere. I remind you of the number
indications on the Fehlewi coins of the Sasanians, where the ones to ten
Aramaic, but the numbers beyond that are Persian. Even
Number compounds, such as isDio i'^nts tarein schasi 62, t3DU7 nbn talat schalt 63,
where the units are Semitic, the tens Persian, so just like
as here in Tuscany, has, through recent examinations of coin originals
convinced, recently Mr. Mordtmann could not help but recognize
and to give up his previous reservations about it*).
teinian number word in general and even in terms of phonetic form
Nothing particularly striking that n stands for d, because in the Etruscan script
the mediae are missing and because m in the Semitic languages is very easy
in n is weakened, then, on the other hand, if only the sound of la^
Teinian number word, the expression of c by a sibilant
We know from the studies by Scheller, Grote-
fend, KL Schneider'') explained in detail that c in
the grains in ancient times as k, except in the one case where it was
a following vowel. In the many words of this last type
On old monuments the spelling ti changes so often that one would believe
muss, d and ti had the same sound before a vowel, ie

not ky but both like z. One would now conclude that
the excellent tailor made, must assume, long ago
before the two writing styles were encountered on the Latin monuments
such a statement has lived on the lips of the people.
However, this would only demonstrate that in that individual
a) See the Fehlewi legends on the coins of the last Sasanians of Olshausen,

p. 67, and Journal of the German-Modern Society. VIII. 1. p. 161. 192. No. 809,
and year 1859. I. Issue. p. 51.
b) Dess. Ausfahrl. Orammat. d. lat. Spr. IS 244 f. Not.
32 I* Orotee PerusiniBche inscription. Explanation.
In a particular case c was spoken as z; this alone is a point
from which the sibiling of c could spread further.
What became widespread late, very late, could have been
as provincial idiocy prevail in the areas from where the
Etruscans adopted the sound number word.
In this way I had tried to explain the strange discovery
phenomenon to some extent, as an unequally satisfying
The solution was offered by the perception that this test was exactly the
Sanskrit form of the number ten t^^H dasan, if only the t
is taken as a representative of the d, for which the Etruscan script has no
has a special sign. So not from the Greek dhca and Latin
This number form is derived from the Etruscan decem, but
from a tribe that retains the Sanskrit form. Among the
Italikem are the Umbrians, the people for whom the very same number form
documented by the seventh Iguvinian tablet. In the

DESEMDVF of the 2nd line has long been a Roman duodecim

recognized *) ; the Umbrian form shows only the components of the composition

sition in a different order (literally deeemduos) and in exactly the same

the same as our Etruscan one. Since here, in Etruscan, we have the same

Change of degem into degen in the following sibilant, so

It remains to be seen whether in Umbrian, as the learned

Explainers want to explain the transformation of m into n precisely because of the followi

In any case, a recording of the

The use of the number word by the Tuskem is particularly understandable from the Umbrem,

Since the Tyrrhenians, upon their arrival in Italy, settled in the Umbrian land

and are said to have taken 300 cities from the Umbrem.

Herod. I. 94 : änixia&ai ig ^OfißQixovg; Scymnus Chius 219 : TvQQtjvlav

d* 6 Avdbg^!ATvog sxTiasv TvQQrpfÖQj int Tovg 'OfißQixovg il&wv noze;

Plin. HN III. 19. — According to O. Müller, the

Italian scholar Orioli came to the conclusion by a different route.

come that the Etruscan number X is a T and stands for tesen,

which means decem. If one compares the younger Phoenician figure

of T and the Ethiopian Tawe in the older inscriptions '*), which really

an X*"), then from a graphical point of view the astute conjecture

to the highest probability, which is now also influenced by linguistic

has been proven.

a) See Lepsius Inscriptt. Umbricc. et Oscae. Tab. XX. and cf. Aufrecht

and Kirchhoff The Umbrian linguistic monuments. II. p. 304.

b) See plate 1 in Gesenius, op. cit.

c) See plate II in Dill man n's Orammat. d. Aethiop. Language.

I. Large Penisinian inscription. Explanation. 33

·»DOÄ'n Unmistakably the well-known proper name of the ^Paaevaij with the
the Etruscan people called themselves, Dionys. Halic. I. 30. p. 80
(19. p. 24): ^iivo^äa&ai <f vg>^ ^Ekltjvcjv aito rg TtQoarjyoqiif Taivrj {TvQ-
atjviap) ovdsv xailveij xai diä rag iv TVQoeaiv olxi^aeig xal an dvdQog
dvvaoTOv, ^Pwfiaioi fiiv red — ^EtQOvazavg Tcakovac — ngözegov d'
dxQißovvreg tovvo^a äoneq'*EkX7jVBg Qvoaxdovg hidXovv' airol fiiv toi
ag>äg avrovg and lüv '^yefiovwv Ttvog^Paaeva y tov avzov inBivfi) tq6nov
ovofidCovai, Although this is the only place where the name of the Ea-
sener is mentioned in the classics, but now, after a
National Tuscan monument has further testified to it, no doubt
more about the correctness of Dionysius' reading. —
In our inscription these Basenians are opposed to the ^feltinem; the latter
were not Rasener, at least not in the strict sense.
However, it does not follow that the Veltines were not also Etruscans
can; because Rasener was originally probably only the name of one of
the several tribes that made up the Tuskers, who in similar
ual way then became a common name, such as the name of the Tribe of Judah
People's name. Those speaking in our inscription pretend to be
not as Rasener themselves, but as relatives and of the same descent
ancestry with them; the language of the monument was the
the Rasener and other country residents, because the understanding of the
Inscription is assumed for these. Tuscan was therefore Semitic.
This cannot be said with the same certainty from the idiom of the Vel-
tiner claim, even if this name according to the above attempted

It is not a rare occurrence that the-
The same people have a different name among foreigners than with which
chem it calls itself. So Hebrew was the name among the foreigners,
while they called themselves Israelites, cf. Hungarians (strangers)
and Magyars, Teutons (warriors) and Germans, Circassians
(road-cutters) and Adige and others. One could perhaps from our
Monuments themselves, a kind of complaint against the Veltiners,
and that the monument was not destroyed by the Veltinem
have been drawn to the conclusion that the Veltinians were the language
This inscription was unknown to the author. However, the makers of the monument
steins moved away from the area, so they no longer had anything for themselves
through the understanding to fear; and since it is not in one's own seat
the Veltiner was built, its existence could also be hidden from them
– It is also worth noting that the Raseners have just twelve
The number twelve occurs with regard to the community association
Not only does the Tarquinian
3

34 !• Large Perusian inscription. Explanation.
Tradition*) Tarchon founded the Twelve Cities in Etruria proper,
but also go over the Apennines and build twelve cities there too.
Again in Campania we encounter a Tuscan twelve-city
Founding **). It is reasonable to assume that even the smaller companies
munen, imitating the great in a narrow circle, after the same
Type of Twelve. Our twelve departing members represented
thus represents a cohesive community.

The '^3u;fit~i taken as a Semitic word allows several interpretations.
lines. It is very close to the Hebrew O'^siin, fluent from yi*n gravis
auctoritaie et dtffnitaie, auffustus, also ^^n sayings. 14, 28, Arabic. ^;^
auctoritaie et potentia pollens, prince, parallel to the tj^ts king and t:cib
Judges Fs. 2, 2. Prov. 8, 15. 31, 24. Isa. 40, 23 and others, and also comes as
Nom. propr. "jiT^i, the founder of the Damascus church, 1 Kon.
11, 23. The Etruscan would have had the a-sound in the first syllable
as in Arabic and the harder older form is preserved, from which
Transition from tö to t — compare the examples in Gesen. Thes.
p. 1344 — the Hebrew form would have emerged. Sonach means
the name Mighty^ Respected, Princely or from a raging
coming. — Secondly, there is a combination with uJÄi Flur. D'^'iJwn, arab.
yj^ Head, prince, in Ethiopian a common designation of the
Princes and property administrators, Chaldean fiOfi(u;i princeps, Syrian ^2jL»y
Noble, also close and can be interpreted in two ways. Either so that
will remain with the given meaning, i.e. also princely,
chiefs, or that it refers to the particularly in Phoenician properties
names of the foothills and sea cities*") prominent importance of the idm^
Promontorium. The ending ip , which in Etruscan male
proper names very often degenerate"*], can be translated according to the Hebrew.
■»3-, "»ai- serve to form adjectives which indicate a derivation
Hiemach meant ^Paoivai, a native of the foothills.
With the form of the word offered in our text, where between
the elements M and 11 have no vowel, as the Semitic in fact
has only one Schwa, 0. Müller's remark') is correct in this respect-
together that Rasner (actually Rasch^fier) is the right Tuscan form

If the word * was not a Semitic one, the ending e would still be

a) See O. Maller, op. cit., IS 131.

b)0. Müllers. 16S f.

c) See Gesen. Thes. udW

d) See O. Maller, op. cit., p. 61.

e) aaO 8.71.

I. Large Perusian inscription. Explanation. 35

Tuscan sejn, like Greek nouns that were incorporated into Syriac

were given the rainy Syriac plural ending.

For «^"»«3 I prefer, because the M mostly stands for «, not words like

Uif^ Schwerdt or väa^ Ufer for comparison. The text exactly

corresponds to rrn'^uj instead of rtyttä'j, derivative, of n\p^, residenceZy a biblical

Word, 2 Sam. 19, 33. Such nominal formations of verb "t with abge*

fallen *) seem to have been not uncommon in Tuscan; a mk*>:&

or nN"^^, derivative, of NX"», we will encounter below. Also in the

Cuneiform inscriptions have been found to be a*^«) for n^** •). The «n'^iö belongs to

Accus, to M^n according to the known construction of this verb

with the Accusat. of the place from whence one sets out, like egredi urbem.

V<^^ in the OT often refers to moving out or emigrating from a

Land of both individuals and families Genesis 10, 11. 12, 4. 24, 5. 1 Sam.

22, 3. Jer. 22, 11, like entire nations 2 Mos. 34, 18. 4 Mos. 22, 5; thus:

As Aqu went - toir we were ashamed of the sight - twelve men of Rasener

from the place of residence. The addition of a possessive adjective to ä^'^td,

that one might expect was not absolutely necessary; after

In this context it is clear that they are leaving their home

seats pulled out.

iixqanAMMaBflMifl Z. e.

flMfl<1VOfll1IO>/a^

^/vo^avmvvmaoMflqanMfl«» e.g. ?.

IIX pca "^rv» D7

T I" T • ••

b'^ao «t^ '^^m ib«*i:3 tt;«*^

Tt

l^rwt Dy our brother people, • Instead of this grouping, a

Division like (p) "j^n äö:> possible, where the first word again

neither as Stat. emphat. the people nor as the verb colleffit taken

The context seems to me to support the first reading.

dern, according to which D7 is to be connected as Stat. constr. with '['^riK. That I

I take element B for n, although it is not mentioned in the Etruscan lists.

Letters usually represented by h, hardly requires a

Sorry. It is clearly the original Phoenician sign

for n, which occurs five more times in this inscription and everywhere only in this

Geltang occurs.]'tnM Hesse with the Aram. plural, Chald. '}'*n8t,

9fr, ^^\ combine; only since the Tuscan, as far as I have so far

a) See The Journal of Royal Aaiat. Soc. 1850. Possibly. XII. P. 2. P. 415.

3*

30 I. Large Penisinian script. Explanation.

knowledge of it, does not form the plural with "jt—, then it is perhaps

more like the Syrian ^jLM]^as plural with the possessive vsu£Sx of the first person

to take": our brothers, the 12 Baseners who emigrated will

by as real relatives, coffnali, consanguinei the author of this
Memorial, not only as friends or compatriots, who
chen wider concept the n» however also has Ps. 22, 23. 133, 1 ua
Our inscription repeatedly highlights the family relationships with
emphasis, B Z. 16 our father is a Turunian, B Z. 9 Those
are Turunians. What line 2 in the: the Veltinians drove us out of
was summarized, which is now specialized according to its parts; first
regarding the 1 2 brotherly Baseners, then regarding 10 others and
finally with regard to the endings themselves. Whether in the sentence structure l-^nK D:?
as subject or object must first be examined more closely by the
following word can be determined.
This ^3nflM, however, tests the patience of the decipherer, who does not
with the first idea that comes to mind that makes some sense
satisfied, considered all possibilities of resolution, on a fairly
hard test. It contains no less than three differently readable elements
ments ; ^ as p or ig T as n or b, fl only as vowel or simultaneously with
for Ä or y, so that with some twenty verbal stems the whole sum
The list of possible options is not even exhausted. I am only highlighting
those whose meaning seems to be closer to the context
seems, like pa", sJut aufugityprovinciam suam reliquit, pn:?, piä, ^b
malum alicui accidit, pp^ spoliavit, incolis privamt, pns, p&K, vjbt abiit,
profectusf.per orbem, poy, piD, pB3, ppt, *^no«, na^, "^ia, nas, 'H^, ns",
-i^, nB3?, *T)B, ^fugity *iD3. Fortunately, the choice is made
somewhat more narrowly defined that the same group not only in our document
three more times (line 15. iß- 24), but also in a recent Volterra
The Sepulcral legend that has come to pass, the publication of which

lichung und facsimilirierung Mr. Fabretti has earned and
which I have discussed in detail below. Mr. Fabretti reads there
although just as '\\ieVermiglioli here napher^ this cannot be normative
, since the validity of ^ or Q as p was unknown to them.

If we first examine the grammatical context of the different
those places, the word in question appears four times surrounded by
Verbal forms in the first person plural; lines 15. 16 follows MrsaK we
pßückten ab, line 24 goes before «aiinfij we wanted^ and in the Volterra-
The inscription reads: we are writing before the same. One may
vennuthen, ^äTflM is also such a first person plural,
f\Vi therefore represents the preformative of an imperfect.- The attached
I. Large Perusian inscription. Explanation. 37
a-sound indicates an aphelion. In our first question
but the preceding l'^n» ö^ can also be the subject of S3lflM.
This must then represent a form that is at the same time a grammatically
can be a correct statement; namely, if the version of the ^-^n« üv
as an accusative, dependent on a 1 Fers. Plural., would seem inappropriate.
Furthermore, we must consider the concepts with which our
Word in context. Line 15 the speakers say that they have
«iDö the field crossing^ line 16 i^into the specific, line 24 ^'^m]ö the part
her brothers S 3 T fl M ; in the Volterra legend, they had unification
^water was offered for the dead to SSTflM; in the present
But the place has either the brother nation that moved from its place of residence, the
Sänflii accomplished, or the speakers have proved it to ihi^i. — By virtue
These determination and stopping points can, in my opinion, only

the three resolutions nza^a, pBD and pej come into broad consideration.

n2i5?5 as 1 plural. Imperfect. Aphelion from lay Hebrew, Aram. , Arabic

transüt, results after the use of the Hebrew T^a^rr sva «•^an dar-

bring like the young of animals for sacrifice Exodus 13, 12, in Z. 15, 16,

Line 24 also has a very fitting meaning. In the Voltcrra inscription

it is, as has been demonstrated in this passage, more difficult to exploit; in

But in our present passage the speakers would have to testify,

They had led their departing brother people over. If one wants to

Instead of the imperfect, we would rather expect the past tense, because the matter was

happen, then on the other hand, the preceding Lnperfect j^::n may be referred to

of the same event; the imperfect present

makes the incident vivid as it just happened, or it is the need

This latter version also removes the offensiveness

raised so that those who remained behind said of themselves that they

The twelve men of the departing Baseners would have been led across. It would have been th

Participation of those who remained, who were already ashamed of the

sight and again by the qualification of the continuation

driven as our brother people, hereby further

noticed; it was as if it was a part of herself that she had lost and

had to move across. Where? is soon said, beyond the

Mountains, the Apennines, into the Po Valley, where Aqu had moved. The

T^arn is affected by such transfer from one place to another in the

That uses 1 Mos. 47, 21 : D'^'nyb infc< -»-«ayrT örn-nNi he moved

the people from one city to another,

In the second suggested reading napeq or napheq come
three different forms come into consideration: 1) pc3 as participle peal of pfi3
aram., samaritan., arab. eziit , prodiit , de animantibus et rebus inanimis,
38 I* Large Perosinibic inscription. Explanation.
Aph. eduxity protulit, attuliU erogavit opes. This participle. Sing., not
permissible in places where the 1 person plural is required, can only be used in
the one to be explained first; here the
Farticipial construction based on a popular Aramaic expression
wise: as our brother people set out, the twelve Veltine women
estimated And this seems to be the simplest and most
most telling solution. — 2) pB3 as 1 pers. plur. imperf. aphelion of the same pe:
– Pael is not usual — means both we carry out and we go
The latter fits with lines 15, 16, 24, where the removal
wisser deliveries to the Veltiner, which is considered an issue
on the part of the complainants; the former, however, we want
(want to) go out makes in the Yolterra legend the well
accurate idea that the sufferers remove the deceased from the
torment of fire, but then he is called into the fire
As will be discussed further below, the
the interpretation almost demanded by the context. Should the same form pD3
also in our Z. 5 apply, so say the plaintiffs: and led from
or had to drive out our brother people. The idea seems so
somewhat less appropriate than the reading p&a. — 3) pDS as imperf.
Aphelion of pnD=p&3 would indeed be expressed in the meaning expromsit, suppediiavit
to lines 15, 16, 24, but not to the other passages. — The matter
is written in such a way that a tolerable meaning emerges in four places,

may be read na^a or pt:. Only the Volterra legend is
nnra is definitely counteracted and this gives rise to pD3.
prefer MX as Etruscan number symbol for 12 O. Müller
aa O. II. S. 317 ff. compared. The position of the one to the left of
the X, obviously not to express the eight, but the twelve,
speaks of the writing direction from right to left. If the previously mentioned
supposed connection of X 1 with the letter T really takes place,
by virtue of which the initial letter of the word desen {lesen) for the
tenth number, this term can only be used because
come sejm, where in the spoken language the Indo-European number
word — because the Semitic for ten nntj? does not begin with a t — and
Phoenician-like script, to which the X belongs as a t, was in use.
This would affect both the Italians and the Greeks. But even further
must also be in the script, where Tesen (Kesen) is written for desen and
which made X— 10, the letter T must have functioned for d, as the
was with the Tuskem of the FaU; so that the assumption arises,
The Tuskers may have been the originators of this Z^^A sign,
although they had also adopted the TaÜDlwort from the Umbrians.

I. Large Pemsmian inscription. Explanation. 39

n^nabn or nfic^'^cbi shows us the Tuscan floral form of the feminine
formed by the ending äi, as in Arabic and Ethiopian.
If ^■'Dbj itself were already plural of the masculine, in ns-^obn thus double plural
ral designation, then such a phenomenon in the
Hebrew, Arabic and Ethiopian analogies can be proven').
The following text is one of the easiest to structure

and understandable groups. Only through the first word flMflSV, the
so completely the MAS (;z;ficn) which follows twice as its stat. em-
phat. is similar, one is tempted to a deviance, in that, if
«;z5Än provided and the preceding V, which is not copula here
can be, would be connected with the two previous elements, a
Word like t^cXc numeraverunt 9 computaverunt would result.
could now KuifiC"! in the meaning summa pecuntctey jUJi ^\. the Ca-
pital seem to agree, and it would be said that twelve Veltiner
would have calculated the sum head by head, for example for
the departing Rasener. — But the fact that u;»i three times behind one-
other estates in such a completely different meaning, capital and head, and
that instead of continuing to talk about women because of their departure, like
just said, Z. 3, the Veltiner caused difficulties, now from
a purchase price for the male Rasener would be traded, that has
little probability from the outset.
A much easier and more relevant reading is given
M^j^^M, that is from '^ä't^ Aph. assimilarey aequiparare, which is just in
this verb also in Chaldean besides Ithpeal izJgnK common
Hophaiform '^p^rt^ 3 pers. Praeterit. Plur. femin. We learn from this
Examples include the passive formation of Aphel Uphal and
the distinction of a double gender form for the 3 Pers. Praet.
Plur. in Tuscan, in which it agrees with Aramaic.
– The subject of the verb is the twelve verses mentioned above.
tinerinnen: they were treated equally (valued) ui^na ttJKi, again the
Chald. form, head to (for) head
bi50 «bo bi7:3 a recompense of full value. All well-

familiar expressions in their usual meanings. The «JÄi stands
as in Arabic ^t . e.g. when listing prisoners: so much
Heads of St. Persons; cf. Ibn-Fosslan, edited by Fr ahn. pp. 8 and 99,
\jj. SSS^ \\>S (jf;t^^i ^ ^^^ iei mir are from girls so and so
lots of heads; Abulfed. Annal. Muslim. ed. Reisk. VS 194. 280, Joum.
a) Veigl. Dillmann's Grammat. of the Ethiopian language. S. 233. 250.

40 * I* (Cross Perusian inscription. Explanation.
asiatique. 1841. S. 561. 562 (bis) and in detail Schultens
Animadvers. philolog. Leyd. 1761. S. 205 f., where also Bel^e from the
Alt. Test, are taught. The preposition s is in the iDKnai ttJKn as in
the well-known Old Testament formulas: öva öi"» Day ßlr Day
– every day, tti^ha «ii'n JH/öna^ ywr 3foiia^ = every month, etc.; so
any person. The addition of the bnäD ißhiz biöa is an accusative of
of the kind which the Arabic grammarians call laj^. tük'O from
full purchase price quite biblically, cf. 1 Mos. 23, 9 ^\ nsjn^ «bö PjO^a ß^
full money he will give me them^ 1 Chron. 21, 22. 24. — b^AD or biao is
in the assumed meaning partly through his descent as
Masculin form of the biblical n?ap Eigenihum, derivative, of biO
chald. acquisivit and its relationship with biap Job 28, 15, or
with bp^, partly through the clear context of the text
itself is beyond doubt. The full value of the property or
Acquisition, which was the price of buying a woman, the
The twelve Veltiner women who left have to pay the price. How high
We do not know what the price was; this can be done in the complaint
not come into consideration, but it was important that the full

Price had to be paid. The desire of the Veltiner appears only

then unfair if the women to be taken away are already at the Ba-

sener were married. If among the Tuskem, as in Greece,

in the Orient and almost everywhere in antiquity most likely the bride

was bought by the father through the wages of kdva (Hebr. nrit)*), so

paying the full value again is truly outrageous.

Among the Hebrews, a woman between 20 and 60 years old was sold for 30 shekels (1 shekel

approximately = 26 Sgr.), from 5 - 20 years valued at 10 shekels 2 Mos. 21 ,

32. Lev. 27, 4. 5. The prophet Hosea (3, 2) buys a woman,

Price partly in silver partly in kind, for 15 shekels and

1 Chomer (-=10 Epha or 4320 eggs cubic capacity) and l Letech (^%

Chomer) barley. — If one wanted to explain the importance of the biäD to the Syrian

]Vq-* tributum appensumy portio, reditus (Gesen. Thes. p. 1475) an-

But what is further away would be said that they are

the price of the bounty that had been on each person until then

would have been estimated at the time of deduction. A one-year amount alone

would certainly have been too small to be the subject of a complaint

and no notification will be given of any other date.

It is clear from the following that for the use of the Veltinian

Lands had to be paid interest in kind.

a) See O. Müller. IS 386. Not.

I. Qroase peradnirche inscription. Explanation 41

iMavvflvsfivvtvnaio^aMäiovt zs9.

The first ten elements return in the same position twice more

(B Z. 2. 3 and Z. 11) again, whereby their demarcation at least according to
from is secured. — Among the various divisions and interpretations
point 9 which have been taken into consideration, has taken me the longest this-
the one according to which "»dös •^'»aix to the biblical connection jjoa ?jD3
Pouring out drink offerings Genesis 35:14, Exodus 30:9 etc.
A religious act and its mention here, where it
twice in connection with this formula about emigration
could be so influenced by their cult and ceremonial system.
Tuskem can probably be trusted.
Only in the third place, where the same formula is read (B Z. 1 1)
The context of another teaches. Because there is still KttJDöi and Zoll
as obviously belonging to the matter in question, it becomes clear
which is more of a tax than a religious ritual.
In the same third position, OR follows, the feminine flural-
ending, like the Arabic ol and as it occurred in line 6 in na'^übi,
whereby the 1 3 ^ SM ending in i becomes recognizable as a noun.
this -»DOD with ?ju3a interest, tax, which soon afterwards (line 12) 3MSM ge-
written follows, then at all three places there is a
Context very well fitting meaning.
However, the equality of the Tuscan element i with
the Hebrew U3, for which it is the only one in this inscription
example seems to be, or, what amounts to the same, one has
assuming that the pronunciation of the word derived from Tjiüa is
The Tuskem had a softer one. This assumption is all the more
closer, since in the Hebrew pT3 damnum, detrimentum, etymologically with
^TDZ belongs together, within the Hebrew language area itself the

transformation of u3 into an element t (i) is given. It is a similar
oithographic deviation, as inversely in .Amos 5, 11 DDpiC^a
instead of dDöDia: an alternation of two related letters zeisi;
in our inscription in one and the same word still in Tu-
runiy which is written with a t in B Z. 10, but with an O in B Z. 17.
If one wanted to make such a concession as was made at the third
place seems essential, not to decide, so the validity of ^ as D
hold on, only two things remain: firstly, the Chald. KDp3
to compare y^lamina auri vel argenti fusay ex qua ßt moneta. In
Bava basr fol. 128. col. 1 explicatur in glosaa, frusta argenti vel auri,
42 I* Orotse Peruiiiiiche inscription. Explanation.
quae vocant Blatien.^^ Buxtorf Leric. csoon. et rabb. P. 1356. Same
Meaning is also preserved in Arabic (.&5Ly.«J aurum et argen tum. The middle

telst a popular Tuscan syllable derived from it
Derivative "^DOa, plur. n-Döa would be taken as synonymous
– Secondly, *]ttJD could be formed by transposition from a
)m*^\ only in the plural.).cnnf can be derived. — To support those
Interpretation by bars of precious metal would seem to serve that
·»DD3 as a derivative of ?J03 giessen^ actually means cast and that*) at
the Tuskem, the founder of the ancient Italian monetary system, the currency
based on the heavy copper pound, the pieces of which were cast.
These pieces had, like existing examples and the known
Habit of piling up the coins in cells and putting them together
pose, prove, a quadrangular, square or oblong shape and
were therefore suitable to be called laminae. In

how enormous the mass of this copper courant is in central Italy

where the metal was extracted from local mines,

can be seen from the large sums of fine paid to Bom, Liv. X. 37.

One will therefore, if taxes from our emigrants at Perusia

were to be paid in money, certainly copper money as a means of payment

and the sooner the more certain. But this is now the

Semitic usage contradicts the meaning

of the MDOa is limited to pieces of gold and silver, and

appears in B Z. 1 1 the compilation “Ingots of precious metal and

Tax'^ quite inappropriate, instead expected as a tax

Considering these concerns more serious than an orthographic

Deviation in the permutation of two sibilants, which cannot be achieved without analysis.

logy, I would choose the meaning of interest,

if there were not another moment added, which in the 3 IOV t

which precedes the 13^3 M in all three places.

3l9Vt can be represented by ■»•»d^is or •^•^dix or '^^y\i or •»•^a'^s

In the first syllable apparently analogous to the 3 MV

Line 24 =D''to>, it announces itself as a participial derivative; through the

ending 'yy^ but different from the -«tpir, which is Stat. absol. plur.,

it cannot be considered the same form of rfb. The connection

with •^DOa and the context initially point to a stat, constr. plur.,

where as stat. emphat. of a participle fi«"»D^i:7 (K'^D^^y) later encounter

As far as meaning is concerned, we are in the circle of

a) Compare O. Müller I. 8. 303 ff.

I. Great Penitential Inscription. Explanation. 43

Word skeleton, which starts from pjt, '^s, ax, *J0, ao, *JT, at, where

but immediately from the meaning of the compulsion, urging p^^, ?{^d
must be disregarded, because in the third corresponding place, where our
Refugees describe their better situation in their new homeland, from none
Oppression that can be. According to the context of the passages, should a
If a guess is made about the meaning of the word in question,
can only mean either killing, paying the taxes, or a

Freedom from it, an unwillingness, weariness of it can be expressed, as
The retreating and escaping soldiers felt it. On both sides
It is necessary to examine what the language usage offers. For the former,
to the Ethiopian A*7(D liberaliter trihuit can be thought of, according to which
In the first two places it was said that the withdrawers had the
sun tax and would have gone away in the
Thirdly, they would impose taxes and duties in the new seats. But
to mention it among the happy prospects would be rather unwise;
In addition, the second one mentions the imposition of the tax twice, which
would be at least superfluous, and finally A3J& appears generous ^ abundant^
which is attached to the verb in question, is inadmissible for all three places.
sig. This will therefore have to be dispensed with. For the other meaning
comes the Ethiopian. AT7 foras prodiit, the arab. ,a>jo II abiit, also ^^to
integer/., or better Ö(D7 tristis, teira fade fuii ob tristitiam V. taedio
alicuius rei affectus fuit. This last one strikes of all the
Combinations that I have tried elsewhere in the three places
distinguishing itself, giving the easiest and most accurate meaning everywhere,
by expressing the frustration of those who are leaving here in lines 8 and B 2. 3
about the proposed tax, but from the emigrants B Z. 1 1 out-

says they were tired of the various requirements. — The gram-
matic form as Farticip. Feal med. o of a verb, intransit. agrees with the
Hebrew like ö^öip rising 2 Kon. 16,7., D-^uJis ashamed
Ezech. 22, 30*); but the ending differs analogously to the mentioned fit'^s^^.
vibo»? an aphelion form of nbfi, u^sls (=üVd) I. IV evasit, effugit.
The vowel of the preformative seems to have been — , as the Syrians
instead of — in Hebrew in some cases e spoke, cf. nnfi') and wmA^,
Vojs"; and ^a£^, or ae ~, cf. rij^D? f. nj^Da Dan. 2, 13 and the
biblical Hiphil forms !i3abDrt 1 Sam. 25, 7,, rr^BSi 2 Mos. 21, 8.,
^nt»5Ä Isa. 63, 3 ua — The expression ^i^cA^e;», could slip out
suggest a secret escape of the Twelve with their wives,
whereby they would have evaded the withholding tax imposed.
a) Compare £wald Ausf. Lehrb. d. hebr. Spr. p. 340.
44 !• OroBse penuiniBclie inscription. Explanation.
the previously used 2tsn and the remark that the remaining
were ashamed of the sight of emigration, as well as the later
Statement that the following players had the same amount as the brothers
which is paid, leave no room for that suspicion.
· ^«jbnöf npK^ to Aqu , the Aulesian, The second word is through the
The ending clearly indicates that it is a gentile name. Since we
other sources already know that Auknus or Aqu according to the local legend
of Ferusia was considered the son or brother of Aulestes*), the identity
of u;bifi$ and that Aules-tes cannot be objected to. From the

The founder of Ferusia, Aulestes, is said to have moved to Aucnus; the Ba-
sener, who now emigrated, at least from the neighborhood of the

Place where this memorial stone was erected, that of the same Perusia,
They just followed his example and moved in the same direction.
Should this information not be taken to mean that Aqu
must necessarily have been alive even at that time;
For who would not be interested in the use of names of ancestors for their
Descendants remembered, such as af?:?'' for the Jacobites, bj^nto"« for Is-
Raelites? We now receive, if otherwise, the testimony of a people
about his own history is one of the most credible sources that
documentary certainty that Aucnus was not a brother, as some
told in antiquity, but according to the information of other son of
Aulestes was**). For not after the brother, but after the father
A gentile name such as "lobii" is determined. It is entirely in keeping with these circums
according to, if the Ferusia and Lake Trasimeno, i.e. at the
Places where Aulestes was native, Sesshafteti also called Aulesier
That this was the case, I deduce from the inscription of the
famous statue of Aringatore, which I will discuss in the second place'').
was found at Lake Trasimeno and begins with the same name.
men, which we have here, "^ujbi«. Funeral inscriptions also indicate that
Aiäeschi known as a proper name**).
The name Aulesch allows a Semitic derivation as a participle
from icifi«, from which izj^i« is still used as a place name in the Sinaitic peninsula
occurs in 4 Mos. 33, 14 and 'j'^'yrj^bfi« in the Talmud coptaey turmae'^hominufn.
But if a similar permutation were to occur in the Tuscan script or language,
tion of the j^ with £ is assumed, as in the pronunciation of the LXX.
a) Compare Müller ibid. II. P. 275.
b)See Müller II. 275.

c) Compare: Storia degli antichi popoli Italiani di Mi call. III. P. 70f., Lanzi Sagg.

II. p. 547 f.

d) Vermlglioli Sagglo di Congetture p. 50.

I. Large Pennine inscription. Clarification. 45

so also yb")» ^olez, Drücker ^ Oppressor or Aphel yby^ er be-

expressed can be compared.

Translated into geographical terminology, our text in eight

in a tic-oxien tal style, genealogizing. expresses , the twelve ra-

Senian emigrants northwards, beyond the Apennines to Felsina, the

late Bononia, drawn. Hereby we graze through the Tuskers themselves

the threads that the Tuscan people have laid before their eyes beyond

of the Apennines in the fertile Foland from Mantua across the Adriatic

to the Fossiones Fhilistinae with their ancestral seats on this side of the Apennines

Since Semitic language was used here, it cannot be otherwise

expect than that there, as I later found out from some local names

darthue, traces of the same idiom can be found.

This concludes the first main part of the inscription. Inner

As in so many of the oldest colonies, the division here was also

cause, whereby a part of the inhabitants were expelled and forced

was^ to seek new residences.

IMMa>/0>/flMtSflMflMIO>/a^ Z. 10.

>/iaviiaoflMvoM>/ioiio zn

VflOSflV3l>/a83

ba« ?irD» yo^h ••n«n

From this extensive period, the well-known semi-

tic word formations ÄD"»übi , IxnH^ ,]idtö or hdidio and iopKb emerge.

In addition, several not insignificant difficulties remain. Only

so much is still certain that IM li 3 >/ O >/ is a coherent group

because she was also interested in the aforementioned statue of Aringatore at

Micali Plate XLIV appears. In both cases the first element b

Like "^iDbiM, which here and in the Aringatore inscription with the

Kienschi or Olenschi is a proper name that is used in

the area around Lake Trasimeno, it is also

This tiDS'^bs is easily recognizable as a gentile name by its word form.

The statue of Aringatore is like our Perusia monument at the

The lake was found in the area of the following place names:

Looking around, the name of the river KXavig (Strab. VS 233)

or Glanis (in FHn. HI. 5, 9) and the city of Clusium, between which

46 I. Large Perusinian inscription. Explanation.

and Femsia just that Tqaaviiiyq klfirrj stands *), so unsolicited to the Com-

combination that I do not know how to avoid the assumption that Gentile

Clenschi refers to the residents of Glanis and Clusium.

a neighborhood of the Glenschi, the Aulesier and the in our Monu-

ment speakers who lived near Ferusia and were descended from the Basenem

were related y also show the statements of both monuments, the

ours and Aringatore's, which explain each other. The old

The name of Clusium was Camers or Camars (Liv. X. 25), from the Umbrian

The Camertes tribe, which originally inhabited this area,

**). At the time of the creation of our inscription, the Tuski-

Clensier sees the gentlemen.

At the moment I was doubtful whether ^pa^rDb K3::nfic*^ or I^^ktd

^ttJa'^bD b:? to be shared. The line 19 provides a sure example of a se-

golatnomen with the suffix t Fers. Flur. p-i9 removes the doubt ; only *][
not 293 was the Tuscan form of the suffix on the noun. The remaining
The end f\ is therefore to be connected with the following \l as by, which color-
article in the sense that the land came to the Clensier as a
the lot that falls to them seems quite appropriate. The construction of the nndc,
which follows, with this b^ corresponds to the bibl. \y fna or b^ j^ia
continue reading,
From the beginning of the period I turn to the end. Here ends
the unmistakable bc2pKb, which can still be broken down into bojp Mb
but does not make sense in the context. That bcpNb^ actually
bop«b, is the infinitive aphelion in the Chaldean manner, to which only that from the
Feminine ending n— blunted fi«- is not yet added, as the
Infinitive Feal also lacks this ending. The concept of
Tödtens in bQpfit then probably the preceding 3 1 V3 8 3 is suitable as
·j'^b&s and this is taken as d of the comparison and niX&ff.-vg. Since the
Names of tools easily and often with the matter of a people
to the other, the occurrence of such a thing would be of interest to me
originally Greek word in the Semitic-Tusld
Texts that already contained an undoubtedly Indo-European number word,
This should not be surprising, especially since the corruption of the Tuski-
ian idiom, albeit only in northern regions, is attested by Liv.
V. 33. In the same way, that niXsKV^ was called T'^dbD — so it is to be read
instead of I-^dVo Fs. 78, 47 — and 0'»pb'»D included in the Targum. How
now Greek immigration to the Tuscans sufficiently authenticated

a) See Forbiger*« Handb. der alten Geographie. III. S. 521.

b) See O. Maller IS 102 f.

I. Large Peruvian inscription. Explanation. 47

are^ cf. Strabo VS 219« so the path is also recognizable on which
such a recording could be arranged. But I dare to say
muthong that that Tcikexvg as well as some others with the
Metallurgy related Greek words have their home in the
Semites. In the present case, the derivation from the
balstamm abD ^ (hard ^^bo) split^ zerhatien, separate for the axe, bi-
pennis, begriniich at least as good a derivation to sejm as
from the Greek nilio. Phonetically, however, it explains even more comprehensively the wor
body than this. If this is correct, then the occurrence of this word
in our Semitic text to a confirmation of the Semitic origin
jump for this very nilexvg.
Further after vom comes V 1 3 as bM mourning, lamentation, especially
about the dead and mourning of the people Isaiah 60:20. Amos 8:1 — the Segolatnomen
still appears monosyllabic — again fitting well with what follows.
The word is in Hebrew, Aramean, Samaritan and Arabic, in the last

but less frequently, in use.
So only one group remains in the middle, from which
the p3iD separates itself as indivisible, with regard to this only questionable
is whether the preceding b should be drawn to the previous one or combined with iidid.
bind, and likewise the following fit. The VliäO or
VliäOfl must be Fluralis, because the period is so clear that
in this word the Frädicat to the MD'^D'bi is to be sought, and such a

comes after ficrobi > if expressed by a following verb,

in this text always in the plural. M^^Dbi is followed by , through the v

introduced before i^net, an interjection. For Vliä 9, undoubtedly a

Verbal form, cannot "jiD, ^LT, ^, in Phoenician like Arabic the auxiliary

verbum seinn, in Peal come into consideration, because that is consistently in the

Dialects as verb, u common ; but the same results in i'to, if

the previous fl is used for Vli3 3, so ^3'^sfic or ^rDN as

Aphelion-alternative form instead of ^3'^^^t the correct meaning : they , the Veltiners,

caused a mourning, a slaughter or death -jB^/, namely the-

selbe angebracht. The b before bDpfit is used to paraphrase the genitive.

Nor could the Arabic ^ (cyt^) ^^ moeruit, contristatus f.

come into consideration: they caused sorrow as a mourning (Accusat.

p^ or jAA«JdLI) tote the murder axe; only since the fourth conjugation

this yjS in such a meaning is not mentioned by the lexicographers

I prefer the first version. The framework of the period in which

the relative clause from j^S'^Kiz^ to "pDU) is inserted, stands in such a way

Only group 1 1 1 remains, the difficulty of which is

^g I. Large Perusinian inscription. Explanation.

but rather in the double II. The O can be used according to the custom of this

It is clear that in this word there is no

Verb plural is present, b may be connected with it or related to the following

Here the m before)^^» is not the relative pronoun;

because as the «D"»obi is constructed with the plural is'^dä, so would a

the same Veltiner related verb in the relative clause also in the Haral

The \zj (*i^m) must be used as a subjunctive toie^ describing the

action, the state, or temporally as, since or causally mass,

because stand and IS'ifit are thus the subject of the intermediate clause. So,
because ynöt is usually used as feminine,
the O at the beginning of IO II O is the fräformative of the 3 Fers, femin.
of the Imperfect n. Nor is it, since from the dwelling "pDio regarding
the earth is traded, the one lying in the still unresolved word
Term probably has a neutral meaning. From the attempt
but, for example, Vn-'Ti (from bn: dedity cf. ^k'JÜ'Z) to add to the comparison
must hold off the following ^na; because a side by side
Use of bns and ';n3 in the same document hardly seems
credible, b is therefore to be drawn to l'isv? , which gives the reading ^T\txn ,
3 Fers. Sing. Imperf. femin. of rrriM results. The third radical, the
original ^ , quiesces in its corresponding vowel , similar to

in Chald. '^'box^ ; the freformative is either also with a long i
spoken , but the length is graphically represented by the double 1 1
marks, for which perhaps the Funkt could be a mark, or
The Fronunciation was one which, according to Old Testament
Vocalization style "^nöfn ti^ti could be represented; cf. n*inj?uä 1 Mos. 30, 38.
n^well st. nna Hohel. 1, 6., rs^rrn st. rik^Vi 2 Mos. 9:23. Psalm 73:9. Nothing
was more likely than that with preceding and following t- sounds the
Schwa mobile also echoed this vocal; many examples of such
Assimilation from Föniz and Funic and according to the pronunciation
the LXX see in Gesen. Monument. Fhoenic. p. 436. The Syrian
TA^ is so close to Tuscan that I am not sure about the inclusion of rrnfit
In general, there is no doubt. Only with regard to the form
mellen nor to the fascic form of the same, nnfi^, '^vrl^ Dan.

6, 18 think, whose Lnperf. tn'^n is, where then the two 1 1 the ^^ or "^
For the sense, either toeil (as, how) our country to the Kien-
sier came or was brought to the Kiens, this does not result in any significant
Difference. Below B Z. 5 we find as Imperf. Feal of the same nnfi«
the form "^nfits with e in the fräformative; therefore, however, a second
· mm
Formation method as presented by lOI lO, in no way
can be rejected; just as little as in Hebrew because of the ^bn
I. Large Perusian inscription. Explanation. 49
that ?;*?rin can be denied. — rrn«, in Hebrew only
poetic, but in Aramaic and Arabic one of the most common words, also of
inanimate objects, with b constr. pervenit ad aliq., contigit alicui, here
with \vy as «iz is constructed, in the same sense. The thus obtained
Text: the VeltineVj because our country comes to the Klensier (descriptive
came) to inhabit y directed a mourning like a death cure
does not say that the Veltinians themselves gave the land of the speakers to the Klensier
and that because these Klensier violently
were causing woe to those who spoke; but since it says that it came
the land to the Kiens., it seems rather without any help and against
^ The will of the Veltinians seems to have been occupied by the Klensiem. But this,
dftss the area which the Veltinem tributaries had until then
twelve withdrawn Rasener, into other hands, which the
Klensier, has angered the Veltiner, who suffered a loss
in taxes and are now suffering from such blatant
pressures on those speaking here, as they so-
will be mentioned in detail. Our country will be

can hardly be understood differently according to the next context
with the previous and later described conditions, as from the Di-
strict, which had been held by the twelve withdrawn Rasenian families,
which the speakers in their capacity as 'brothers*' of the emigrants
could easily call it their country. Because it is not the
The land still owned by the speaker had gone to the Klensiem,
It emerges from this that they henceforth paid taxes to the Veltiner,

in the determination of the amount, above all, the injustice of the Veltiner
was felt. The facts seem to be this. The Veltiner,
To whom the withdrawn Rasener as well as those who remained behind had to pay tribute.
were obliged to pay the rent, laid after the deduction of those whose lands
to the Klensier, the loss of interest to these arrears
be added to their tax rate as a new quota. As the Klensier here-
must have had a position of power against whose spread
the Veltinians did not dare to take any action, the complainants seem
not to have been a very important community if they had the
carry the tax sum of only twelve emigrants on them as
felt such a monstrous and unbearable oppression. As
The Klensians also appear to be superior to the Aulesians on
the several mentioned monument of Aringatore, and further is the power
development of Clusium under Lars Forsena is entirely in keeping with this*).
a) See O. Müller IS 122.340.
50 I* Large Penisinian inscription. Explanation.
Were the Veltiners just a noble family who owned the large property,
which the Baseners had as their client farmers, so

The loss would have been even more painful for them. Because the noble estates seem to have been considered as wholes since ancient times and otherwise remained with the same family for centuries, even a millennium. remained to be ■).

MVOMaV3MSMV8flM Z. 12.

MfARy/RS^iOy/yJi Z. 13.

Now the list of complaints and points of complaint begins.

The first words can be divided into two parts. First:

]^n3 Hbp ^^y au? the penance returned ^ the barrel was presented enough, aiü the older form, preserved only in Hebrew, chald. an, syr. Qu! , Arabic UCi, ^J^; Ez. 35, 9 (Kri) 16, 55 of ruined cities, the be restored to its former state, ^zp mtdcta only in Hebr. and Rabbinical, in Arabic, jiJai VIII general injuria affedt. Verbum and Nouns are used in the A. Test, usually of fines 5 Mos. 22, 19. 2 Mos. 21,22, also of those imposed on a whole country will be 2 Chron. 36, 3, then atone at all, suffer damage Proverbs. 22, 3, also from a fine removed in country products Amos 2, 8, where, quite similar to the case of our complainants, the violent Israelite magnates and bloodsuckers at the altar revel in the •j"^-» n"»'»pn3y Wines fined by unjust imposition. See G. Baur zd St. — In the following, the natural products are named and a mass vessel in which, although it was counterfeit, it was measured out to the Veltinem This can be recommended in which 3 >/0 is an equivalent

for the common Hebrew "^bÄ Geßiss, Zeuff, dishes to look for, inTus-kischen after the Aram. infinite, büp from «bs (— nbD, biD, b^"* in itself

grasp) formed;]in3 but would then have to be considered as a certain between
the Hebrew b^üp and Aram. b-^öp standing game. Pass. Peal taken
Therefore, it would be mentioned as an oppression that the
Taxpayers do not pay the tax in their own way
were not allowed to, but were forced to, in the traditional rocky
To do as is necessary.
a) 0. Müller IS 405 f.
I. OroHse perosinisclie inscription. Explanation. 51
My main objection to this view is that
a return or restoration of an imposition or oppression
the Bede is supposed to be, while nowhere in the whole document is a
Interruption in the apparently existing tribute relationship mention
I also think that such a remark that the vessels are
presented, hardly appropriate to the significance of the monument^
apart from the fact that the presumed participial validity of "{in:»
while shortly before insv; appeared as an infinitive, but also only one
requires further proof. The later B Z. U following "tq^Dd, an already
modified form, does not seem to me to be fully valid.
Therefore, I prefer a second text structure:
'iHnab yo^ iüv they returned to giving interest; that is
not, however, to soften the Veltiner^ as the subject is certainly nü«; to be
would have given interest again; this would have increased the ratio,
which is clearly described throughout the document, almost
reversed; but the interest giving - the Accus, goes as here -
usually preceded by its verb — was the matter of those speaking in the inscription;
The Veltinians, for whom it was a welcome, returned.

Words are a temporal adverbial sentence that we would express:
When they came back to collect the interest, etc. The nnu; goes
on the return of the far the payment of conventional, probable
annual date, at which time, by virtue of this expression, the
Vieltiner in the area of our speakers. According to later
I believe that I can assume that this was around the time of
threshing at the grain harvest, where the rent collectors
the yield of those fields which were planted with trees and for which
the speakers claimed exemption from tax, were personally controlled
Without such personal presence, the distinction
of two different properties for the purpose of interest exemption would be meaningless.
One can deduce from the course of the whole presentation that this in-
which are now enumerated, are in the case of the deduction of the
twelve Rasener next autumn. The Veltiner
wanted to recover the loss of the lands transferred to the Klensier

by taking advantage of the still resident Rasener; these
but, outraged, also left. ^u;3 or ^u;3
is in the text in the correct spelling of the still monosyllabic Segolat-
Noun, ■jnna the usual infinitive form with V, whose
Schwa mobile expressed by a full vowel.
In the second line of our text, if you once
of the meaning in the following, easily and safely the word nD"»N

.

or KDM, and just as easily the previous one will be replaced with your
closing n is recognized as feminine, since KS'^fit is of this gender.
The corresponding vowel is also written in the feminine ending
not expressed, either because it was spoken only very fleetingly,
or because the form was sufficiently recognizable. The first element of the
the same word, which is usually considered the equivalent of the Greek x
applies, leaves a somewhat wide scope for the choice of the
Semitic letter; because it functions for :i, n, y- I think
the reading ri^y (actually nVa^), a pual form of tiby with the Aramaic
feminine ending 3 Fers. Praterit., closest in meaning and form
to lie, so that it literally results: to rise toard made (ge-
increases, see also . >\s^and J^ IV defraudavtt) the Epha «"'alofiib to
Do a lot (to increase, to increase the amount). So not through a
increased number, but due to the increased salary of the
Ephah, the burdened were so obviously oppressed and unjust
Way outdone that their indignation at the shamelessness,
with which this happened, is expressed in the following exclamation. It is the
same shamefulness, but carried out in reverse manner, that of
Arnos 8, 5 is punished at the hands of the mighty men of Ephraim,
who wished for the end of the holidays to stop their usury business
to be able to continue: n^lö "^ztö^ts ni^b^ bp»z5 b'^-^anbi rrö*»« l'^cpnb um
to reduce the ephah (in which they measured the grain sold) and
to increase the shekel (which is to be weighed out to them as payment
had to) and to balance the scales of fraud, — All this is clear-
ly and coherently; the wording together with the
The premises on which it is based therefore appear to me to be completely secure.

The M also represents the Hebrew to, for which the Aramaeans have ö, because
MAtz; there is m:id here, ^ iy^; and ^ represents shortly after each other the one time
y, the other time a. The form «-»s^^N as an infinitive. Aphelion is the
regular type even closer than the corresponding chald.
MADM 1 Mos. 3, 16. Jon.
The Ephah was a hollow measure for dry things among the Hebrews,
which is mentioned very frequently in the A. Test, of the same
wear like the Bath for liquid Ezech. 45, 11, according to which the latter

all the hollow masses of the Hebrews can be calculated. Between these masses
and those of the Greeks and Romans, as recently in the very
careful investigation by Thenius*), a
■-^IW > I ■ ■■■!■■ ■ ■■! I
a) IndenTheolog.Stud.u. Criticism, by Uli mann and Umbreit. 1846. H. 1. P. 76ff.
and in the proceedings of the first meeting of German and foreign Orientalists in Dresden.
1844. p. 34ff.

other agreement than that previously held on the authority of Jo-
sephus, who followed the translation of the LXX almost slavishly,
While Josephus took the Bath — 7 2 Xestes or 1 Attic
Metretes, the largest mass of liquids, which according to
Böckh*) 1993,95 paris. KubikzoU, how much also the Hebrew Epha and
the same Egyptian old Artabe, Thenius states that the
Bath only 1014.39 paris. cubic inches or 21.49 Dresden cans (37, can
over Va bucket) or 3 Metzen 0.24 Mässchen dresd. or the cubic content
of 432 chicken eggs.

The name of the tiS'^M is now generally considered to be Egyptian,
because the LXX gives it through oig>i, oltpei, olcpi^ oitptVj vg>l, iq>ei vdeder,
Hesychius, however, calls this an Egyptian Mftös and in Coptic
Hn€ and HFII numerus y mensura mean^). I am already excited
only the phonetic aspect was taken into account, the difference in the second
Syllable considerable doubts about the identification, and the further
Perception that the other Hebrew measures for dry things
of Semitic origin are (^Xin and ^t)ä Accumulated y na , in
the Hellenists Koqo^j Round^ nj^ KaßoQy Bowl ^ tiHO odroVf
that I with ^\^ congregattis ^ conglameratus f, y IH libravit, expendity ex
adverso respondit ac congruit combine after a very frequent over-
gang des d in ;*"), formed adformam xj^ from qi^, or more simply with
jubM from «^^ cepity continere potuit vasy amplus et patulus f.)y this truth-
ception does not allow me to believe in the Egyptian origin of the only remaining
According to the name Epha believe. However, this is the older derivation
surrounded by the Semitic root p)^« , pjDfi^ , which extends too far into the distance,
Rather, I take the Arabic-provided, equally
sounding form *lXi^ the noun actionis of the IV of ^^, which in Ge-
weight, coinage and payment, performance regulations so common
Words which indicate the correctness, full presentation of the goods or
money*). But this is precisely the most important purpose,

a) His metrological investigations into weights, coin standards and measures of antiquity. pp. 261,278.

b) See Gesen. Thes. ling. hebr. udW and Parthey Vocabular. coptic.-latin. p. 53 f.

c) See Gesen. aaO p. 400.

d) Compare the o|» in my essay rather the value determinations on muhammedan.

Coins in the Journal of the German Morning Society. 1855. Vol. IX. Issue IV. P. S33.

54 I* (jTosse Perusian inscription. Explanation.

what the vessel is for"). — It seemed necessary to go a little further

9 because when following the context in which the Etruscan

Chinese measurement system with the East, it is of great importance

It must be determined whether the name of the Ephah, which according to our inscription is

kem in exactly the same form as with the Hebrews constatirt vrird , a

acceptable derivation from Semitic is permitted, or in their

Lack of it must necessarily be traced back to Egyptian

According to the above, the latter is not the case. Even if

the same name and the same content of a measure among the Egyptians

and a Semitic people, it does not follow that this people

must have received the measure from those very people, unless the name

only allows an explanation from the Egyptian language. The conclusion

This is especially not true if the Semitic people who inhabited the

liche Maß in use, with the Babylonians in connection

as was the case with the Hebrews **). For after the

Böckh's discovery established that the basis of the metrological

logical systems of the ancient world, including the Egyptian, in Babylon

If we are to seek this double agreement, then this double agreement can have its basis in

have a common source. In proper recognition of this,

Dietrich's comparison'') of ancient Egyptian and Semitic roots which

same vessel and measurement designations are disregarded because

of them was undecided as to which ancient trading people they belonged.
That is why I cannot even remotely come to the conclusion that a causal
connection between the Tuskem and Hebrew common
same name as Ephah, as if one of these
Peoples would have taken the same name from the other; it is now
only to point out the phenomenon itself and the common
use of the word. The harmony increases
but also because, in the same way as in our inscription of
an enlarged Ephah is mentioned, also in the Hebrews a double
peltes, a larger and a smaller one is mentioned Deut. 25, 14. Amos
8, 5. This does not mean that two versions of the name Ephah are legitimate.
lisired, something like the use of a smaller yardstick, the natural

a) To avoid the misunderstanding that the esteemed reviewer has in the Li-
terar. Centralbl. 1857. No. 10 my explanation of the name Anahid from the Semitic
It should be noted that nc^N is not a specifically Arabic form
should be issued, but it is based on a general Semitic nominal type and
a similar Yerbal stem, whose use except among the He-
bränn and Tuskem is only incidentally documented in literature or in Arabic.
b) See Bertheau Zur Gesch. d. Israelit. p. 109 ff.
c) See Egyptian Position in World History by Bunsen. VBS 175.
I. Large Perusian inscription. Explanation. 55
loan, and a great one, the royal one, side by side,
but there came fraudulent counterfeits of the Ephah among the Hebrews
such as our inscription complains about among the Veltinems.
flMiox/navMVBkkia

Although a participial form of a root b^n was obvious here
(Jw«o) or tu:D to search, or to read fi«2'»übi "»bu; HD Dfi«, I have
This was immediately abandoned after the structure presented in the text
was found. The uiin ~ Hebrew ;L**ia we already encountered above in the
interpretation of amazement associated with insult; here refers
it is the shame or fear of deceit and crime, like the verb uj*ia
Ezek. 36, 32 is used, "Be ashamed and blush for your deeds^^y
Job 19, 3. The initial DK (Dfi<--^1) stands as a question particle, like
Isaiah 29:16; and h before it^'^s:!;'! expresses our having. Thus make
the words fi^a'^obib t^'2 ö« have shame the Veliiners? a phrase of
indignation, which interrupts the enumeration of the abominations and
expresses exactly the same as Zechariah 3:5 niija bqy ^'li'^ fi«"b a wicked man
knows no shame. The procedure with the wrong measure, as it is in
As described below, the Veltiner shows every shyness and
Shameless and single. One could also use other
Wegen bekommen , if in I4i 3 an umlaut of the n mm before the La-
bialis was allowed to use the so-called v-Jlä by the Arabic grammarians
concersioy like jjJ^ spoken ambarun , after which instead of the question the
simple statement Äa^^cbiV lois T^« have no fear the Veit, would result.
Or if •<« began as a question particle, followed by uiiaö, the
then of course not the meaning of D'^'faö pudenda, but of ujia
would have to be settled.

ta^oiMvkki^iflofloMiB z. i4.

n»bD3 ^72'^tD Nüsn

Since in the next previous part of the Ephah it is mentioned as a measure for dry things,

was thought, but the first three elements of this text continuation now
as f'yt] Hin seemed to read, the name of the other device for
the liquids, the temptation was indeed very strong, just
to take this reading as a starting point for further reading. From the following
56 I« Grome Penisinian inscription. Explanation»
Hesse can be found in bar i733 MS*! and the meaning: the weak
(small) Hin was frightened by them while Tjn himself was crushed
smashed as a weaker form of pj feiriy thin, lean, weak (in
the Syriac translation is translated small by ia^l),
or with the Arabic ^Ij extenuatus, macer, "löa through
Contraction - iTana, like Da from DSia, and ^33 for Niphal of
Verbums ^33, Hebr. n, Virsüoa. ß'audulentery dolose egit, decepit. The two
The remaining elements would then have to be considered as the Nota Accusat. "TM for
The following can be drawn. — However, I do not consider this explanation to be
correct; firstly because in the \IO\V[an a must be added, which is
another possible interpretation is not necessary; then because the De-
termination of the adjective. «d^ occurs in the indeterminate]"^n; furthermore
because the element B through this whole inscription only as n not n
functions; and finally because the ^£3 is not said of the same
can be.
The second explanation consumes all the elements
finally the tä . The flO MIB is the old original form Mt3:n for
the Hebrew ntan Weizen with not yet assimilated n, as in Chaldean 'J'^psn
and in the Arabic il^X^- , which corresponds entirely to the Tuscan form.
The B functions according to its first validity in the Phoenician alphabet. —
This is followed by ia'^öS their hands; the suffix, pl. of the 3 pers. masc. in the

in Hebrews only poetic, here also used in prose

Form. Since the two nouns lö'^SD «ö3n do not formally qualify as genitive

relationship, one becomes subject, the other

Object, or any other more precise definition of the sentence using the accusative

The decision lies in the predicate , which as the last word of the sentence

Its badicale point either to the already existing

Explanation consulted >33 or on «>d Hebr., Chald., Syr., Arab., Ethiopian.

cohibuit, inclusiiy coercuit. The latter results in sense and form a

more certain and easier interpretation. Because as the Old Testament 1 Chron. 14:2

from NiDj as 3 pers. femin. sing. perfect. Niphal offers a form n«tö3*),

then n«bDa is derived as the same form of n^D and is constructed completely

properly with Ktaan as its subject; i72'^OD but as accusative of

Place or instrument is actually what the Arabic

Terminology OröJI w'jaj calls, Accusativus vasis. — The Wheati

was held up with (in) her hands is due to a manipulation of the

Veltiner measuring the interest grain. Not only that she has a

a) See Ewald aa OS 441 and Not.

greater common sense, they were also so shameless with

the grain that is actually running out of the overfilled mass into the hands

The interest recipients have therefore to sell the wheat with their own

Hand measured out and, it seems, in goats brought with them.

The mention of wheat as the natural delivery which

our Perusinians had to pay the Veltinem, not only agrees with

the famous fertility of Etruria in general together y under

whose most important product is grain ^ but it was entirely
especially the well-cultivated upper land at the foot of the Apennines, the
Region of Arretium^ Cortona^ Perusia down to Fäsulä, namely
of wheat, spelt and spelt is extremely productive"). Would it take such a
known thing, such as the payment of taxes in wheat, nor examples,
so only from the biblical circle would the annual tribute of
ten thousand cors of wheat, which the Ammonites
Jotham, king of Judah, had to deliver 2 Chron. 27, 5, or to the
twenty thousand Cor, which Solomon paid to King Hiram of Tyre annually
gave 1 Kings 5:25.
In the following lines I was for a long time close to a
to despair of a promising solution; so the ground swayed.
flSIIO^tOMfllMqaiflMV^flMi Z. 15.
qaiflMtVBflMIO\/3^ltMV Z. 16.
Concerning the word division, but first V ^ fl I4i and
SSnflli, because both recur again as special word bodies,
and also towards the end the K^'^Dbi. This also makes t VB a single
Word separated. It is still clear that between the five immediately
consecutive consonants O ^I^Oli, which probably do not occur in any language,
certainly cannot be spoken in Semitic without vowel,
vocal sounds must be supplied. Finally, yl%0 cannot
as related verbal radicals, whether one considers them for b:c3 or
b^a take ; because such a verbal stem is not present in Semitic.
hand, except in the Ja^= «ds> repulit, which is rarely used
and with this it will not be possible to achieve any tolerable sin.

a) See O. Malier IS 233 f., Forbiger's Handb. d. old. Geography. III. P. 590.

58 !• Orowe penuin writings. Explanation.

Since the 'd is not well drawn to the preceding liflSM
can be , because a ^^^ is also not present and with ^t^
dactyltcs laevü , ntix Indica or with d as the suffix of the second person is
here obviously nothing to do , so only remains that 3
as a comparative particle. This distinguishes MflSM from the following
solved and the word associated with 3 can at least not be a
baltempus; this is also not because the lO as "^n and afformative
The first person singular has no place here. Rather, one will find
this -^n the stat. - constr. - ending of a noun feminine, suspect
– Concerning the remaining elements ltM^fl8l,
the number word two cannot be used, instead we found 3t M ;
On the other hand, the last three badicals can represent "^nlp, which is the
previous element to ■»'ito!: can be united. •^'ilü is Stat. constr.
Singular, of the unp free field, arable field, seed field, by analogy of the se-
golat nouns, which come from nb, in Hebrew proper names such as
nbö"^a6" , böh-^n« etc.
Granting the correctness of this word division, the possible
individual interpretations are still extremely varied.
cherlei. Immediately the first word ViflMI reminds us of ^0^12 them
spurned, as to d^ tribute, Ki23^ burden, imposition, only the latter would
with suffix iMTD^D. There is no requirement for the suffix \ at all.
connection is present; therefore D/D is also omitted. A closer look reveals
Line 17, where the word is again used in reference to trees and is said,
that the speakers have picked the V^fllii. Hereby

the Hebrew ntjyü product of fruits in the word sought
become, like rr^T nwD yield of the olive tree Habak. 3, 17, after a
well-known turn of the meaning of ntüy from producing both
of tree and field crops, cf. Gesen. Thes. udW Only a form
liDr^ as participle aphelion could grammatically be related to the t2 sound
cannot be justified. Therefore, I prefer a derivation of n1D3.
From this comes Kai n'iMUdTs Ezech as an Aramaic infinitive formation.
17, 9 and NtsJö (masso) 2 Chron. 19, 7, which latter with our
Tuscan words sound almost identical. Since the verb from fruit-bearing
of the trees and fields Ez. 17, 8. Joel 2, 22. Ps. 72, 2. Hag. 2, 19 stands,
the derivatives «toö and n^tt35a but also tribute, edition mean 2 Chron.
17, 11. Ezech. 20, 40, the choice is between yield or tax.
In our first place, the second meaning could be more
recommend, only in line 17 the first is decidedly sprung and with the-
the same here too^ — That in the imperfect, 1 pers. plur. aphel,

I. Large pemsinibic inscription. Explanation. 59

The attached item, which has been discussed in detail above, sets out
present as just beginning the individual case, as the authors
the inscription the natural yield MtD)D to bring out, deliver, namely to
the Veltiner. The following describes the process.
Hfl SM would easily fit into the context through s^nr Same
have added ; but I do not know of any sure example that M
represents a T. The corresponding Semitic word is the Ethiopian.
fl C^JBjrutnenium pec. triticum, which is etymologically related to that
It is Accusat , which follows the verb at the end of the sentence

precedes.

Similarly, the next group would be easy to get off

If TibM could be read, again taking into account the

Graphic has determined me for «3N ''n^M, «afi», with light form-

transformations throughout Semitism, actually means

lent the green of the meadows and fields, the grass as fodder for the cattle,

Hence in the Koran 80, 31 the Ä^li, the tree fruit for people,

set, then fruit, also of the trees Dan. 4, 9. 11. 18, and in the Chal-

Daean in general praventus, yield of the soil. See the passages Bux-

torf. Lexic. Chald.-Talm. udW — "»briSD, at least in the 3rd and nts

to disintegrate with the connecting t and to merge with Mafi< as Stat. constr.

to be taken together is only with regard to the derivative, whether as an infinite.

from bx3 9 or as a noun action. from ^^^ dedit, di äLo munus, doubt-

The latter would result in: “Grain as the gift of fruits for the

Aecker der F/.** A quite acceptable meaning. The former, linguistically

An equally accurate derivation is the meaning of rX3 in Ethiopian.

i/lA aculsity abrupit ec ramum arboris, to connect ; it says:

y, grain as the taking of the fruit (the taken fruits) of the

Fields of the FZ." Here the V before ötD'^öbi "»liD is either as Um-

Spelling of the genitive or as b of belonging, and the 3

before Tbsr as the so-called Caph veritatis. If K2fi< in the sense

Grass or fodder, it would be called: 'Grain as well as the

made green fodder for the fields of Vit/* Only a tribute delivery

in green animal feed has little probability, unless one

the Hebrew meadow shearing of King Amos 7, 1 (cf. Baur),

di the royal privilege of mowing the first grass, as something similar

In any case, I prefer the latter, based on bsss
supported interpretation, because a phonetic greater agreement with
the text is reached and the meaning even more clearly in the
context seems to intervene than in the first.
6Q I. Large Perusinian inscription. Explanation.

From both interpretations it becomes clear that the
the lands of the Veltiner who erected the monument were in usufruct
and paid interest in kind to them.
P03 ^h I take the nh or n^n as an infinitive or noun derivative.
ad form, ph of the verb preserved in Arabic in the meaning defined
balstammes cX^9 which is to be regarded as a softening of an old nnn
is, coming from the root yp , which is the concept of cutting off
dens and according to a usual semantic progression in Semitic,
of deciding, determining; cf. ytslL^ decretuSy constitutus,
sancitus, conßnnaiu8. So the determination ^ Abstract. pro Concret. , that
We delivered certain, fixed things. This means that the previous
pt^;^ NiDö we delivered the yield, which says too much, again on
taken and more precisely defined to the meaning: When we have the natural
delivery, the grain as the income from fruits
from the fields of the Veltiner, we provided the fixed quantity
(Lo^ljM ÜJüU Arnold ehrest, Arabic p. 212 line 2), or did we deliver
of grain according to the harvest made the conventional for
the fields of the Veltiner. However, even so, there remains an uncertainty
clarity; namely whether dctö was the quota of interest, which only
rested on those fields from which the speakers themselves benefited

benefit, or whether this also includes the amount for the twelve
This includes the properties developed by emigrated Baseners.
It depends on the nature of the association between the emigrants
and the authors of this document have depended on whether they
with those who were committed in solidum. For those contemporaries who
was well known, the expression was clear enough. If only
If the quota belonging to the speaker alone is meant, then an addition
addition such as "our previously determined '^ may be expected.
flMV8fl^a\/OflMlMOflV^flkMM*aMan Z. 17.
Literally: Between the trees what we picked as produce
we wanted completely. Instead of yj; f-^a, perhaps yy'n would be used, on the trees
or y9T2 expected from the trees; according to which, contrary to the
giving the grains an immunity with regard to the tree fruits
These tree fruits would therefore have to be collected by the
Veltinem was also burdened with a charge. But
I. Large Perusian inscription. Explanation. 5 1
once ys ps cannot have this meaning and then such a
Contrast between tree and stone fruit more in the text-
borne^ than that it comes from it; for the K3£< does not have the be-
limited importance only of stalk crops. Rather, the yield is million»

pulling the trees or within them - only this can i'^:i
designate — to the one on the ordinary^ free Aeckem ("^nto)
This, the open, free field is
after the Arabic verb iJu«» spread the actual basic meaning
of r^niD, as Credner has further demonstrated in Joel 1, 10.

As is known, the soil in the places where trees give it its strength

deprive, but also produces fruit, only a sparse

Yield with no less, if not more, effort of processing;

It was therefore a natural desire, which, with any fairness,

It should probably have been rejected that at least from the

The fruit achieved in such a place was not to be given away.

rejection is like the greed and cruelty towards those affected,

Job 5:5 is described with the words: iSinp"^ ö''3äta"bö{ until (even)

He brings out the ears of corn (Emdte) from the domes.

MS'^^adc Fraet. Aphelion from which in Arabic. Lä:> leffit, carpsit fructus

preserved words. — b'^i'D ~ b^is adverbial prorsus, as Isaiah 2:18.

3 Mos. 6, 15 instead of the noun. — «D^aN 1 Fers. Fl. Feal (Kai) from «r»

TT ^ ' T -J

voluitj desideravit ; we, the burdened, contrary to the interest

occupiers, demanded the game of this part of the soil products without

the deduction that was made from the remainder.

fliMitsavMiflMio^a^ z. 18.

The Veltiners did not comply with this request, but

pronounced fi<bä the volley substantively as Fs. 73, 10, thus without suffix

leave any part of any yield. This meaning remains, may

the last word can be read K^D'^^tn or K^D''5rp. ' Both are ad-

jective tmd, as with later analogies, e.g. Ä^D^y,

show, Flurale in Stat. emphatic. mascuL, formed by the ending

«·«- , after the first reading of ySTi- This derives either from

Tribe 7X2r\ from, in Heb. voluit (cf. '[*i:tn voluntas), arab. \Joj ßrmavit,

or from ^ya^ per/ecit , ßrmavit , from which ^j^j ßrmus, stabilis. I prefer

The addition of the •'— was all the more necessary as the

52 I* Orosse Peruvian inscription. Explanation.

Form]"^^n is actually AbBtxactum*). The Accusat. «bö stands for its

Begens ahead, as almost throughout this inscription, where he is the active.

Meaning the adjective is constructed with the case of its verb: the

Veltiner wanted or set the full, or he is, if the intra-

sitive meaning is firmly assumed, Accusat. of the relationship: the

Veltiner were persistent in regard to the full. See the same wording

position Kohel. 9, 2. also Hitzig. — According to the second reading

fi< ^3*^X17, derived from the Hebrew)'^^p, the Arabic. ^c^ decrevit, sanxit, de-

terminavity imperavity results in the translation: the Veit, certain,

set, commanded the full. The amphiboly of the writing is here

less disturbing than usual, since that Ti^'^ sometimes contradicts the meaning of this n^p

very close, e.g. Ecclesiastes 9, 7 ':j'»tpa«on» ö'^rfbKn rrarn na3 länffst

God has foreseen (determined) these deeds, cf. verse 1.

The Veltinians appear here as the ones who are absolutely determined with their will.

In order to escape the harsh orders, the

Only the secession was possible for those affected; the harsh procedure enabled them to

It is not the decision to do so, but the

Execution is now described immediately.

AMIO^a^x/MOSaMiflMiatMl Z. 19.

It is easy to recognize in the seven elements at the beginning the

Verbal stem ützn to make complete, to be complete, which in Hebrew,

Aram. and Arabic is equally common, also of numerical ratios

perfectus, integer fuit 1 Sam. 16, 11. Nor can there be any doubt,

that a form of the conjugation Niphal is present or the seventh Arabic
schen and here in the original form, still without Assimi-
lation of the Nun. But the question whether it is used as a past tense &7sn3M or as an im-
perfectum DTons*^ should be read — depending on the intention of the writer
Both could be applied here — is confirmed by line 14
former preterite form n^bDS opted for the imperfect, which is the
Previously, as just being illustrated. The preterite. Niphal
did not have an m at the beginning in Tuscan. — In the next
clearly distinct words MOS3 , obviously a noun
and subject of the b^ans*«, with the suffix of the 1 person plural, makes the two-
ambiguity of the O difficulty; for both yy^, :»nM the desire,
the longing, like r^'^if dispositiOy apparatuSy spec. vestium, armorum,
a) See Ewald's Auafflhrl. Lehrb. d. hehr. Spr. 6th ed. p. 367. e.
I. Large Peruvian inscription. Explanation. ()3
aesiimatioy taxatio pretii, pretium persolvendum are Semitic words.
Since in the following we will clearly be dealing with an estimate,
is^ then I assume the reading p'ijr in the meaning: our
Estimate of the price determined by us «j-^öbib for the Veltiner
Döna^ toird fully made. The jjny is repeated in Lev. 27, 2 flF. of
The price to be redeemed persons used there for the various
in which classes are given in numbers according to age and gender;
but also of the estimation of the value of the land, the same. V. 23. That-
The same word in the form riDn:? is found in the meaning value in a
newly discovered Phoenician inscription from Malta"). One can doubtfully
be whether here the 'jn^ of the previously discussed interest quantum, the
Srtragtaxe, which is to be understood as complete, as the Veltiner demanded,

had been carried away, or whether the words discussed were the new
series of thanks begins about the emigration of ten Basenem.
How much a connection with the following the circumstance
seems to suggest that an assessment is immediately discussed, so
speaks even stronger against it: change of persons. About the immediately
mentioned ten Baseners, who are estimated to be equal to the previously thought Vel-
The story of the women who left is told in the third person, but here
it says pn:? our estimate. Throughout the whole document speak
The authors, by the way, speak of themselves in the first person; therefore,
not assume that these and the ten Basenians, of whom as noted
as a third party, are identical. The ten,
before they left, belonged to the benefactors as part and with
the estimate '^o'^y had been affected, but as a result of the departure
Separated, they no longer belong to the for the time being still held back
those who remained and those who spoke.
floaaM^ataM3tflMfli* z. 20.
oMflqvofliiiova^
fio*»« -^arn ■^rntt) ««"^s
Mfi^^iiC or nej^x I consider in form and descent to be the same as the
Hebr. n«x (with Zere impurum), derivative of K^'^, but here still in the
general meaning of going out, going out, while it
in Hebrew, filth refers to the waste that comes from animal organisms etc.
a) Ewald Explanation of the large Phoenician inscription from Sidon. P. 66.
54 I* Orosse Perusinian inscription. Explanation.
is specialized. The noun stands here in exactly the same sense for Atis-

Migration, as in line 4 above the corresponding verb Nsn was used. —
The following word 3M3tflM certainly separates itself, partly because the
Further already as an independent word was there and line 21 again
comes, partly because the same word body flMStflM , only in the last element
ment deviates, B 2 returns. This agreement is
must also be decisive for the declaration made by the majority
uniqueness of the elements M and t is not without difficulty. One has
In any case, to try to derive a derivation which is valid for both places.
reversible meaning. Since both times the same name of Veltiner
comes first, then one will easily find an accent in the word in question.
cessorium to the «a'^obl suspect. As far as I have penetrated,
But this may be a mistake. — Depending on whether the M stands for Badical or Servil
letter is held, the stems are fO^, sy^^ adversatus/., or

LJm properamty accekf^avitf and the kin *i*i\ü, jLä mmfeciiy fiJ^J^i
persecuius/,, exptUity inexsilium misit^nia3 violenter effit, clLmprxncepsf.,
praefuity ^^ - in/ustiiiam exercutty ciequitatem deseruit in re, modum,
terminos ezceasit in aestimanda re for comparison.
the derivation of "jöId would SliätflM the Stat. emphat. Plur. of a
Adjective fato, formed in the Syrian manner, «3öiD or ^3üto represent,
In the latter form the schwa mobile is expressed as a full vocal
would be expressed. An accusative construction ^sdId Mfic^x with preceding
· · t IT T •
Noun , roughly in the sense : those hostile to an Atis migration
If this were to refer to the\%ltiners, it would not be linguistically permissible;
because "[tato is only used for treating people hostilely. In

The second place would indeed be KaciD or N2:öiD, if it were our opponents
sacher (cf. ^:öito Ps. 109, 29) could mean a very accurate
give meaning; but since throughout this inscription only]— not fi<3 am
Noun as a plural suffix of the 1st person appears, this interpretation is formal
It is precisely this flM^tflM that seems to me to justify the assumption
a verbal form as l pers. plur. praeter, to fodem of a verb.
^b or «b . Among the verbal stems listed above, only
Lc^ represents; accelerate y hurry gives in both contexts a
very appropriate sense, only not related to the Veltiner, but from the
The authors of the inscription understood it as such. In both places it is
to connect with the following. M3'^nt?, according to Chaldean inflection (cf.
M3'^b;)> but with the a-sound under the 1 badical, and that is
speaking K3^:ifi(show us the two tusks standing next to each other.
Forms of the Verba tertiae radicalis i and ■» , analogies to the Arabic
I. Large Perusian inscription. Explanation. 55
ü^jc and \J^y ' '^?.'^^^ yfird as a coming from the same Badix
To be understood as an adjective, formed similarly to y^:ip from n^p in Stat. emph.
Plural, which is constructed with Mers as the case of its verb: The
r•
Austcanderufiff accelerators.
That the next five elements are a special group of the following
and previous ones are to be separated, teaches their return in line 21. Both
the failure of various attempts to fit this 3M^3t
for the context to be interpreted from the Semitic, like the good sense, if
it is identical with the above line 4 and immediately again line 22 with "in";
composed number decem (ivn) is taken, determines

This is the interpretation I have chosen. The ■»--, missing in number compounds, is the added Tuscan plural ending. — KD"»«, the Hebrew riD'^N,

from which ?j^fij, in the Targums Tj'^rj, syr. ^I| is shortened, actually a question word, is here, as it also occurs in the Alt. Test. Deut. 12, 30 and like ?}•»« in Chald. and Syr., comparative particle same as, nD^'üVi refers back to the Veltinerinnen mentioned above in line 6, who with the twelve Sasenem and were assessed at full price. The same Verbum as above, also in the Uphal form and in the same interpretation, D'dj?!!« or niüj^«, returns here. The formation of the 3 pers. feminine singular, slightly different from the Aramean type, according to which it is n*iö should have been , does not stand out; it is the same as before suffixes and probably the more original one. Since the number words in Semitic are actually nouns abstracta, which are considered feminine, then the Addition of the predicate verb in that form to the number ten no cause offense. f,The ten who were leading the exodus were like the vel- tinerinnen appreciated,^ ^
Why these ten are not the ones who erected the monument themselves It has already been noted that these latter only tell about themselves again from line 23 onwards, where the first person 6t3^ndc enters. However, The representation as a third party does not provide the possibility of a At the moment of withdrawal, the ten belonged to the community the entirety of the speakers is excluded.
The historical course according to this text was this:
First, twelve Baseners emigrated with their fully paid wives; in As a result of the severe oppression that subsequently occurred,

then move away again ten basener and equal price

killing as for the Veltinerinnen, they followed the first train; finally

Also, as described from line 23 onwards, the makers of the

monument at the same expense for the same purpose.

The change of tenses also speaks in favor of such a version. The ten

5

66 I- (Crosse perusiniBche inscription. Explanation.

have ascended (iV^) the way, as we shall read presently, line 21;

and that this is not to be judged from the point of view of the late reader.

but from the present at the moment of construction

of the monument, which illuminates from the future, -^n«: B Z. 4 : ,,wir tcerdeu

come to the Netherlands.** The latter would be equally

if it was in the past.

It might seem unclear whether the ten as a whole are equal to the twelve

Veltinerinnen together or individually the individual of these

were valued equally. In the first case, however, the number twelve would not

should have been missing, or at least the determination of the na'^oVi.

laoaMMfliaM^atvx/aBflivfl z. 21.

OMiliMaMMflqMiatMM^at Z. 22.

flMV0MfltV0^3TM Z. 23.

· · T ** • ♦ •• ^

n73-»nuj -»axÄ-i ^^^ -»n;» in the

The division of words is almost entirely clear here, because

mostly known again. Only about the beginning can there be doubt whether

a kind of Hophal or passive form of Vüi^r: from ^.^^ actually the camel-

saddle up and pack ^ then set off^ hiking, II go hiking^

present, or with a separation of the elements it is to be read ^i^y nnifi».

The second word corresponds to the Chaldean formation of the 3 plural. Praeter. Peal

the verb «b , fta , by only the Schwa mobile as often in this In-

Writing is expressed by the full vowel e and w as the usual

Plural ending stands. In the unmistakable B fl SV fl , n*^*!»

Path, way, street is a clear example that the o

in the Tuscan language has by no means always sounded like u; here

The diphthong au, from which o was created, seems to have been written down

preserves. The fiti'y, Hebrew sib:^, Arabic bU to ascend, to go up with n";;fc?

They went up the street does not mean just like the similar common

Syriac formula |*j5oi^ < n*^i (ühlem. Syr. Lesestücke 1 ed. p. 13.

Z. 15, 2 ed. p. 12. Z. 14. p. 16. Z. 9) of the way, but that

The path went up to the hills. This corresponds exactly to the local

ical conditions. For those who are now leaving, who are

The paths followed by those who first emigrated with the Veltinians

Twelve Raseners had to go from Perusia to the Po-

To reach the region, cross the Apennines; hence the mh^.

I. Grrosae Perusinian inscription. Explanation. 67

In the 1 3 O, according to the context, only a comparison

are in the same sense with the Hebrew *)12X just as the twelve men Ra-

seneTy reported at the beginning of the document. It seems that the

Form '^riD, as in Rabbinic n^^ common

ist"), in that the '^n (N"^ti) in the manner of the Syr. ^oi of the comparative particle

with a repulsive force. In Eabbinic, "^n dem

Pronouns of the 3rd person placed in front to express ipse, tin*^^ ille ipse **). —

The following words give a more precise definition of those twelve
first deducted. nZDTiu; again the verb in the feminine singular.,
relating to the plurality of the twelve, derived from >>U> (^^^^u^), verb.
denominate. from ^y^.^ omnts domus e luto constrtwia, i.e. in Häusef^n
inhabit , with the preceding kelative ^ and like the verbs of
Housing constructed with the Acc. N3=iDttJ fitnnnVöu: the inhabited lowland,
The lowlands were undoubtedly a fixed geographical location for the Tuskers.
Phical name like nbDüJrr in the Old Test., which is the Mediterranean
lowland stretching below the mountainous region (nnn) from Joppa to Gaza
The addition inhabited would thus create a contrast to another
uninhabited part of the lowlands. However, the linguistic

prerequisite for a feminine formation with double feminine
ninal ending; because from ^&\b the feminine would have to be either n^^Dic or
nbött?, as we encounter the latter again in the side inscription line 3
If one wanted to create formations like the Syrian lAoö^fa daughters,
lAftJC^^^iM little comrade ^ in which, however, also a double femi-
ninal relationship is contained, or as the Arabic _j»^a:> power,
^j^AÄ. Longing^ in which Oj — still the feminine ending^ —
is added, as no sufficient analogies can be considered, although for
In our case it should also be mentioned that with words from the
By virtue of proper names, the formal validity of the
Consciousness disappeared and so further proliferation by a
continual ending could be added; so the one above nbDUJ would still have to be
shot fltV can be taken as equivalent for Pinn^?, di niy
cowardly dttratioy continuatio) adhtcc, etiamnunc with the suffix 3 pers. fcmin. ;

which would be linguistically just as justified alongside the biblical nsn/ir, as

■»nn^ next to "»ni:?. The ni:? with suffix would then be like the noun pVd'j:

added, as 4 Mos. 11, 33 Drr'SUJ]'»n ^vr\y nioan the flesh was still

between their teeth 1 Sam. 13, 7, where the suffix, like the pro-

a) See Danzii Kabbinism. enucleate. ed. tert. P. 99. 103. About the similar approach

attachesmg of an interpretative word p^n to a cf. Levy's Phöniz. Stud. IS JO. Not. 1.

b) Danz aaO p. 55.

O

58 I* O rosse Perusinische Inscription. Explanation.

noniina separata, which has the force of the verb substantive. After this second

The text says: The twelve men of Rasener, who still

(by them) inhabited lowlands with houses.

sanflMMaHflMaMIflMVSfl Z. 24.

Knew we were willing takes the narrative up to the 19th line

was delivered in the first person, after the interruption by the

third, now vdeder in the first. Both from this and from the further

What follows is that the speakers themselves do not have the

said there were ten Raseners who rated themselves the same as the Vel-

tine women followed the same path as their twelve previous

Brothers. — The meaning of Äije (nn«) here is the same as Isaiah 1:19

Dr|3j73UJi n^fi^h Dfi^ if you are willing and obey. That in which they will-

according to a text written in Arabic, Syriac and Hebrew,

usual connection in the Imperfect pss (1 plural aphelion)

concluded and subordinated: that we spent ^ killed, paid

y^nv^ 153 > Accusative preceding its verb : the part, the quantity

tum of our brothers, who had killed many of them, l» here in his
original noun validity and meaning pars, portio^ from which
later the preposition ^So, ^q, ^ was created. For the different
Psalm 68:24 is hereby an important reason for decision
given in the sense of the interpretation of de Wette and Maurer. — It seems
superfluous, since after my reading a as good as possible
striking idea, the other possibilities like f'»n3ö or
yn ^oö to discuss further.
flMIOVAa^^MVtva^lflHVklOiO B Z. t.
Although the stone on the front still had room for a line,
The stonemason has nevertheless preferred to do so without concluding a contract
to be prompted to go over to the side surface;
even without the continuous period being completed
This is all the more striking here, since after the first two
words of the side inscription there is a quite strong mental break.
But I would not assume that the stonemason was the
He was ignorant of reading himself. By saying in the last line the greatest
I
I
i
I
I /
I. Large Perusian inscription. Explanation. 59
Number of letters^ that occur in a line, together
and pushed them closer together towards the end to at least
last word on the front not to tear, he seems to be

To demonstrate sufficient understanding of the Scripture. In general,
Distribution of the entire letter mass for the two fields probably no
other consideration than the effort to keep the writing on the page
surface as much as possible as on the other. On the
The meaning and content of the text is in the grouping of letters or
Division of the lines has been given almost no consideration, because the
Application of the separation point, about which I will comment further below,
is hardly worth mentioning. Only a little more concession from this
· Page would give us much relief and some useless
saved you wasted effort.

With -^D the causal particle weil^ denn the reason is added,
why the deductors decided to pay the fee. It
are followed by four vowelless letters HVM 3, which are not
were pronounceable; the first two of these contain the consonantal
Elements of the common particles 15 a&ö, in which, when it comes to space
spamiss arrived, most easily without incomprehensibility of the vocal
In our second inscription below,
the same word with its vowel. — At the end of the line,
'^ws (^ip>) as participial plural peal of the above-mentioned verb
bums Sito obediently; whereas in the backward group partly a
ni^^n, partly rfl:?"nnt gets in the way, without either of them
the right thing will have been done. The meaning of the latter: for so did
to the evil the VeÜiner might seem tolerable, but formally
I respect this because the aphelion formations that have been encountered so far are not c
n preform. , but were caused by K, cf. btDp«, na-Sfi«, that

ni^nn for inadmissible; this also because of graphic considerations, because the H
in this document represents an n, not a ti. Where I last-
teres had assumed at the beginning, I later changed my mind
convinced. The n is also here fixed and the first element for the
Taking particle \, one arrives through the ainphibole ^ at n^pnb or
nnnnb. Both are reminiscent of well-known tribes ppn legally determine,
iin, j^ to be free, Jl to make free; the ending n^— indicates a
stractum. The ni"in (Dbuiin"^ '^^"^'ü-: ^^
Liberation of Jerusalem, hüT)^'] n^^iti!: the liberation of Israel'), Syriac
a) See Biblical Numismatics by Cavcdoni, translated by v. Werlhof.
Hanover, 1655, p. 19.
70 I- Large Perusian inscription. Explanation.
i2ds)l>i Freedom is phonetically and in substance in our context so
I prefer this combination to any other. The Semitic
Form niuss, since the vowels e and u cannot be formed without a consonant element
could collide , nor a weak consonant M or •» ge-
have^ who was only very fleeting in the spoken speech and so in the
Script remained unmarked: so n^«nn or n=i"^nn. The root word *i-in
chald. liberavitf liberiate donavity syr. Pael «pj manumisity liberum effecit^
Arabic p^ liber evasit e servo, ingenuus f, , is according to an otherwise true
perceptible permutation of ;j and n') etymologically related to |^,
Nnuj let go, loosen the bonds, free, release, from which XIom-^ solutio,
libertas, with which I consider myself sufficiently justified,
the Tuscan n^öenn or ni'^nn are to be taken as identical. — J^lD^ wira
very commonly said in a bad sense To do something to someone, to harm him
play Ps. 56, 5. Ezech. 22, 7 : they practice extortion on the stranger (^jw

pu555), They oppress orphans and widowers, Isaiah 32:6, Moses 40:15.

Ezech. 23, 25: M»na ?]n*iN 'itJr they deal with you in anger — sons
and they will take away your daughters, Zephaniah 3:19. Mtpi? "^rsn
?I^3?ö"b3"nÄ Behold, I will expire with your oppressors. After
Our text says of these similar parallels: for so they did it
(played with us) for (because of) the liberation of the Veltiners.
This concludes the second main part of our written monument.
From then on, the presentation focuses primarily on what is in the eye-
view of the drafting was still future, and given the conditions there,
where the emigrants are heading, only with a short comparative look back
nor look at those from whom they turned away.
loaMfl^/anMfl-iiio^akiaiovtflkiatfiM z. 3-5.
· ^nNs NbD«: KD'«n "^DDa '^'^a^i: «s-tniD
The word division is easy and certain; the words themselves
are known from the previous zimieist, only fli 1 1 is not. The accompanying
and obviously related adjective t<7tp eben, Niedrig together with
the verb "»nKS — l Pers. Plur. Imperf. Peal from fitnöe come, with
quiescing k as in Sinfi^n Mic. 4, 8. Nn^i Deut. 33, 21 and with
the original third radical •» as in Aramaic, but resting in i
as above line 10 '^n^n — lead us to expect a place name in the OT I.
a) See Hitzig on Daniel p. 10. — Also in the other meaning arsit, exarstt
shows the relationship of *1*^H> Tl^'H and *1*^125, cf. »ji scintilla ignü.
I. Large Perusian inscription. Explanation. 71
Considering the phonetic alone y would M32(fructus, proventm
may initially be compared, but this definitely does not fit with

the words fitV&iz>. Good, on the other hand, agrees with ääa^ regio, marffo, latus,
related to P]*in Itttus maris. Leaving the n unmarked has analogues
gien in p^pnn LXX 1/if.ißay.nvpij \yy^rn Idvvißag^ ^^IH ®^^^ ^"ü^ Arpas et al
Very similar to lines 7—9 above about the first twelve Raseners who left
It was noted that they were dissatisfied with the imposition (-^Doa •^'^anx) which
Estimate of their women, deducted, is here described with the same words
with regard to the builders of the monument, their unwillingness
raised above the tax they had to pay. After
After they had satisfied all, even the most unreasonable demands, we hurried
so the emigrants continue to tell [about «rnto, in which Vermiglioli
wanted to recognize the name Athena, cf. above to line 19], '^nfi«; that we
would come from Bio «B'^n Accusat. local. to the lower area, the Nieder-
land. — It will not be too bold to use the same location
understand which Z. 23 named as NaiDib fctmniDic inhabited lowland
was where the first twelve emigrants from Basel had gone,
This is according to the very good information provided by our

Inscription the settlement of Aqu's, the Aulesian, the area after the
Padus, where he founded the city of Felsina or Bononia.
Whether the expression includes the area further to the seashore,
What fitD-^n could indicate remains uncertain. The Fadus-flowed
Land is in fact a large, very well irrigated, extremely fertile
and blessed, seaward-sloping lowland, for which the here
chosen term seems just as appropriate as the immediately following description
description agrees with what the ancients report about it').
io^/anMflumv^/v8 ze

fiMio^ai3fltMaioaMai Z. 7. 8.

^D, what I mean by is or nfe, once in the Alt. Test, fics Job 3S, 11, here,
at this point, returns below line 1 3 again in the same
interpretation. This refers to the lowlands, where the emigration
should go. — Dfi^b — üfc^V people, in the Old Testament, only in sublime poetic
Bede, here in the Frosa, as is also the case in our texts for the pro-
a) See For bigger ibid UI. p. 556 f.
72 ^* Large peruftiuic inscription. Explanation.
saische fit*i2 common fitn«. — fl 1 A would probably be
can easily be identified with your life; but a statement here
long live a people^ is not enough in context, and should be something like "^nVoic
nor as an epithet, then, as will be seen immediately below,
is pointed out, the ■»rr'Dp lacks its feminine subject. Therefore combine
I use na:?, which is present in Chald. and Ethiopia, related to
the Arabic lic texit terram herba, the concept of density, covering
has fullness, as of trees; cf. xx^ '^rF^ dense tree, ^^^i densus
de arbore, ramo. Our t<^y therefore means in the same way as the
related to Tjb thicket ?jo the densely packed crowd means
Ps. 42, 5, that this area is densely populated with people. We will
have to consider how this is highlighted here as an advantage. —
The lack of vocals in the first Badical not only shows the similarity
mood of the Tuscan verbal stem in monosyllabicity with the
Aramaic, as above :p\p encountered line 2, but also that the
Gutturalis has not caused any modification of the primitive type. This is
in keeping with the unmistakable softening of these consonants
Class in Tuscan. — In the following, it seems to me that fi^a-^obiD Nniüfi^ women

like the Veliiner secured, as well as that nVö»:; plain, lowland and a
of nz'p possess, have derived form present. This verb
is used especially for the acquisition of women Ruth 4:9, 10.
Only the ending in t could seem difficult. '^nbD»i? would, since
a suffix of the l Pers not be thought of kaiin, unless one

to the makeshift of a foreign quote included in the text
wants to grasp, at best by analogy of "^n^bs for a kind of Gentile
can be considered the Dutchman, Alone with '^Ty'^^p is then, as far as I
I see that it is not possible to do without some arbitrary assumption.
The n in the latter indicates a feminine noun and this in turn indicates that
in -^rirD;:? no masculine, but the corresponding feminine is given,
so n^puj. In the i added to nbDiJ the pronoun feminine is the
3 Pers. Sing, -»n to be recognized, which is exactly like the Syrian sJa\ its
Vocal has been thrown back onto the preceding vocalless consonant.
As in Syriac writing, the Linea occultans represents the loss
of the n is shown in the pronunciation, so here is where it is written,
how one recorded the sound with the ear, this element also for the
Eye disappeared. However, this pronoun is not in any way pleo-
nastic, as is often the case in Syriac, but emphasizes that the same, those
just mentioned lowland "^n"»3p. This is now identical with the Syrian.
Yl^IjLß possidens, habens. Femin. of a form of -^ap, Ä:p, which is found in the
Tuskern in Stat. constr. the '^— has also been added, vde in He-
I. Large Perusian inscription. Explanation. 73
Branisch, and most frequently the adjective feminine*).
the Chaldean form under the 1st consonant with Schwa composite occurs^

even if it is not a guttural« '^^j^y so is the tusk. spelling of the first
Syllable with e all the more understandable; although this also only applies to simple Sch
can stand.
As stated at the beginning of the inscription as a reason for the complaint
was that the abduction of women by the Veltiners was made more difficult
will come^ then now in describing the better conditions there, where.
they intend to draw, the speech quite appropriately on the same subject
stood back. There is a dense crowd and that lowland
Women sit like Veltiners.
3MVSVtgMVVI0fl Z. 9. 10.
t
The particle nö* > shortened from pö< , here not restrictive, but in
the original meaning /örwaAr, certainly, yes! As is the rule,
it is also here at the beginning of the sentence. — "^a^bM) which is easily translated wit
the two previous elements together for a derivative of bDM an-
could be seen, is undoubtedly the demonstrative front in the
Plural, - the Chald. "J'rN, Syr. ^12^1, Hebr. MVä, with u in the second
Syllable as in rabbin. iVfi^ and in Aethiop. It points to the mentioned
Owners of the flat land to whom the emigration goes; these
are indeed "»anmo Turunians, That this here and after Z. 9
"•3ma y\'2,\^ our father is a Turuniery is a gentile proper name,
There can be no doubt. One cannot help but
the native, Tuscan form of the national name Tvqqi]vol
muthen , because , as often in Semitic , the syllable un in rjv is blunted

wiu-de, cf. ^-tJü! and ün«, ^yüi and fn», nan«, ^ and njn etc. How

from biar ^ib^ai and the Gentile lA^nr , so from "i^io aram. rock, mountain
by the syllable j)— or "ji — l'D^ü and the genitive ^ynx^ entirely
derived, and it is thus completely influenced by the language
research confirms what Stephanus . Byz. noted^), that such form
was particularly common in Asia; he calls it %dv z^g }iolag
xvnov. The "ib or ni:c comes in the Semitic lands as a property
name not only in the Phoenician TvQog, which is the Aramean form fitn^D, Y^^t
a) See Ge»en. Lehrb. d. hebr. Spr. p. 547. Ewald Ausf. Lehrb. d. hebr. Spr.
p. 463.
b) BeiO. Müller IS 79 f.
74 !• Large Pennine inscription. Explanation.
but also elsewhere in the Taurui, monastery gate*)^ Does Sina Lu«»^ji?
(;;^Sinai) and others. Above all, however, Tyrrhenian or
Torrha (with double q instead of the Semitic single n > as in dqqaßwv,
di X^^^y deposit, earnest money, etc.) in South Ly dien, which already
O. Müller'') as the hometown of the Tyrrhenians. "All
It is probably the same city that the Greeks called Mesopotamia.
tropolis (namely the metropolis of an important tribe), in the Middle
but is again called by the native name Tyria."
Even today, Tireh or Tirie is one of the most important Turkish manufacturers
cities, north, as Ptolemy reports of the Metropolis, of Ephesus,
on the way to Smyrna near the river Kayster *'). The southern Ly-
dien, in which many other Semitic place names can be found
was called Torr hebenten in the local dialect. — Why prominent
It is said that they were Turunians in the Netherlands, is clear from the late
tem statement that the father of the emigrants was also a Turunian;

The people who leave do not come among strangers, but have
the pleasant prospect of being well received by relatives.
One will appreciate the high historical significance of this documentary
tell the Tuscan Basenians about their descent from the Turuniem
or their affiliation with the Tyrrhenians and the use of Semitism
to properly appreciate the complete comprehensibility of this name.
The resulting conclusions go further than can be presented here.
In contrast to the view of Dionysius of Halikamass
(Antiq. Rom. I. 18. 19), according to which the ßasener were an indigenous people in
Etruria, now maintains the opinion prevailing in antiquity,
they came over the sea from Lydia, or the brotherhood
of Lydos and Torrhebus, according to the Lydian historian Xanthos
and Herodotus, the latter only used the Greek form of the name Tyrsenos
substituted for Torrhebos^), their inner full valid confirmation. Immediately
But it is also certain that by no means, as O. Müller believed, Tar-
chon or Tarchun, also TaQy.toVf the founder of the Etruscan city-
federal and Heros Eponymos of the city of Tarquinii, only different, strongly

asphyxiated form of the name Tyrrhenian. The native, Etruscan
Turuni, as it were mountain dweller, mountain town dweller, has neither phonetic nor Taqy.
a) Robi n 90 n's Palestine. L 440.
b) aa OIS 79 ff.
c) Compare Manneit's Geography of the Greeks and Romans. VI. 3. p. 371 f.
d) O. Müller aa OIS 80.
e) O. Müller aaO p. 73. 89.
I. Large Perusian inscription. Explanation. 75

a^ ov Ta^vvla t] noXig^) a connection, nor even conceptually,
if a declaration of this last name is approved, which I
Since this foundation of Tarquinii has its origins
jump from the Turuniem who came from Lydia to the Italian coast
had, so in the language of myth the designation of Tarchon
as son **) of Tyrrhenus by Cato correcter, as that which he .for
his brother. But this other legend also makes sense;
Brothers, relatives were the inhabitants of Tarquinii (Tarchon) also
from the Tyrrhenians who were widespread and native elsewhere. Like those
Sonship indicates the origin of the city from Tyrrhenians,
this brotherhood only on their belonging to them.
oflio^aMaiovtfiataMvoM zn 12.
AMIflflklOkmMflklVSflMOiMIV lines 13-15.
rT»D03 •»'»a^iat ^y^:i -»ai^Dttj
Word division as well as the meaning of the text are not in doubt here,
but whether the epithets of vom still refer to the previously mentioned
Turunians refer , or to the following subject. In the to ^jiDttJ
The name of the place is evidently given to Mr^2Z, which is added to the inhabitants.
easily recognizes the preserved and very common Arabic xjkaXo
ager^ camptis, praedium; cf. de Sacy Chrest. arab. I. 66 ^^b?\J{
Ujü^*^ d^^S^t^ pLfy^t ^y^ i-^l qI^ I^ ^j aUHakim gave the own
ihtimem the properties and possessions that he
The Arab geographers mention in their descriptions
of landscapes of this xjia/so often; e.g. Edrisi (Syria descript. ed.
Rosenmüller. P. 8. L. 15): “The city of Aiko is large, from afar
borders and rich in landed estates (jiJuj^y^y p. 9. line 3 : “a/ Ghuta (near

Damascus) ' Aa^ the length of two travel stations y the width of one

and in it are villages (pLy^) like cities.*^ From the similar

Tuscan word for excerpt y which occurred above line 19, this is for Ge-

a) Strabo V. p. 219.

b) O. Müller ibid p. 88. Not. 41.

c) Instead of the "F" the copy of Kolliir has only t with a crossbar, in any case

by mistake, because all the others offer the T . Since the same formula has already been u

has occurred, even if the original wrote as Kollär, about the

There are no concerns about the accuracy of 3b.

76 I* Orosse Peruvian inscription. Explanation.

höfe^ Meierei differed noticeably enough; the former was called flll^, this

fl 3 ♦ . — In the following second word pair n^5D3 ^"»aist the already

twice existing connection again^ only with the difference^ that

instead of the singular '^:3D3 here the plural formed as in Arabic, feminine.

is attached. Also to the unwilling^ weary ^"^ansc

belonging to the MiDsn di ^jSa tributum, vectigal, decitnaey hebr. 0^72 and

noS73 portio, irtbutumy census. In the Syriac version)m*i^^ it is

as well as by Saadia in the translation of Numbers 31, 28 — 41

In this passage it is referred to as the spoil - contribution to Jehovah

used, which consisted of animals and humans; Lev. 27, 23 but

Va^n nauj n:> "trsn^^n nosa n» inbn ib-aiöm a priest* calculated for him

The sum of his estimation until the Jubilee year is available from the

assessments for lands that were promised to Jehovah.

the preceding words from "«p/iDU? to ficlD:3)D^, as it is most appropriate

seems to be predicates to the subject of the following ü;:?3, these are the

Emigrants, referred to, it makes sense that they owned lands
living, no longer paying interest and taxes as before —
ans is etymologically with yi^ free^ unconstrained y in safe ^ happy
location is related - to prepare pleasant, graceful buildings
want, di «n^a nsa to^a. For the Hebrew, r\yL is here the still original
more lichere, from naa bauen coming form offered; it points towards
the recently attempted, otherwise appealing derivation of n^a from
xi^^ pernoctavit (Gesen Thes. and Maurer's Dictionary of the
Old Test. ud W.) but the correctness of that old. Regarding the
rr^DDj discussed above on p. 41 it becomes clear that the meaning of
cast, unembossed plates of precious metal here because of the attached
«iODW and Zo// (tribute) and because of the '»•^rst fed up not permissible
The better the interest rate of r|u3.3 fits. The symbol i represents
after also the Hebrew ^, as it already appears in the alphabets of O. Müller
and Mommsen's appears as an equivalent next to M (a?). Other examples
We will see more of these games below. In this respect,
Here the remark of the Granunatic Agredus, according to which the Tuskers
the /S sound very softly"). — A dot separates f\ as

Feminine ending of the singular as well from the word substance as in the previous
those of the plural Ofl. Such delimitation of that as a noun
related word body could seem necessary so that
a ^a'iüD seems to be present.
a) See O. Müller IS 62. Not. 37.
I. Qrosse peniBintsche inscription. Explanation. 77
IMV<IVOIiV8flflMIO>/a^ Z. 16. 17.

Veltiner, our father was a Turunian! Na^DVn is vocative and n«
Father stands for ancestor in general, as in Genesis 28:13, 1 Corinthians 5:11, Isaiah 40:
43, 27 KüH 1^u:öf)^r '^j'^nK your first father has sinned y what is usual-
is interpreted as referring to Adam. — Why is this emphasized here?
Either as a supplement to what has been said above, namely that those^
to whom they migrated, were Tynhenians, they themselves were also that,
would come to their relatives ; or the suffix our refers to
on the Veltiners, who with the Basenem driven into the distance from the
the same ancestor, but nevertheless mistreated them so severely
Thus, the injustice and inhumanity of the Veltiner would be
g^ relatives in an even brighter light. As immediately at the end
of the whole the suffering suffered once again branded in strong words-
market, this interpretation may seem to deserve preference.
In the following final sentence all conceivable difficulties
heaped together to drive the decipherer to despair or
to lead you astray. It would be a long way off if I
Visualize the wrong paths, which include readings such as ^aran save yourself!
or «31^ Dove or Jonien, bnn wrap in swaddling clothes, iij^ infants,
ÄDtT^'b Lycians, '^mtT^sry or ■^mn'^atn Cyzicus and the like.
Finally freed from one of these attempts after another,
I consider the following interpretation to be the correct one:
o^viMvo^iofliofIkivnatMia z. i8~2o.
aiviitniaofioiiv z. 21.
rn still without the vowel extension in its original form instead of the
Hebr. -jn , the demonstrative particle see ! as with joy pointing to
the end of the tribulation endured. — iT^nir a noun

derivatum from the word family that has its original substance in ns, at which the concept of oppression, harassment, hostile treatment is attached, cf. -i"»2t, mx Wehen^ ^ns , isr'^ ; this also includes the Aram. Knsr, Yh^ pressen, that it bursts, tears, from which the noun }-»n tear, wound. From

a) The Copie KolUis offers fl MI OV31 with V instead of V, probably only by a Inaccuracy of the copyist, which the corrector has not corrected; because the text

p. 250 has VELTHIMA.

78 I- Large Perusinian inscription. Eiklanmg.

In such a noun ^nir, according to Syrian formation, a r^el- moderate plural li'^nx, as from ^.j^ creature plur. ^^b; or 'j^'nx is self noun derivative in singular, formed like ^£j guilt^ hurtmg^ or a not uncommon Pellon form like "J*)"**}?!, 'jrna:*). From the root meaning is of course derived from extortion y tribulation, cf. f^» r^ ex- actor, oppressor, — *j« as above line 9, affirming: yes^ really. "pnHn 2 pers. plural masc. Peal of the ^ -verb bin aufltören etwas zu doun, with i, as is also common in Chaldean, and with the personal Ending]^n — as in Aramaic. See! with the oppression, yes there it has an end, actually you have stopped doing it, in that regard. — As an apposition to]T^iir is finally added rib^y or nV^:^, Stat- constr. — hebr. nb^r with quiescent n, as in the same word rrbiJ^ Injustice also occurs in the Old Testament, Isaiah 61:8 nb^y and Job 5, 16. — rT»b or y^b is most naturally derived from the Arabic only. holding root J^ derived calefecit ignis, rutilavit Jiilmen, II ussil sol , IV ignitum et candens quid igne effecit^ perdidit, ezitio dedit, or from c^ (pj^) occendit eum, afflixit morbo, moerore affedty c^ (ä^) mo-

Ustia affectusfuity KaJ ardens, urens molestia. y^b rh^^ means-
after injustice of burning (complaint) – burning injustice, a
figurative, eight Semitic expression to describe the evil and the resulting
In the Alt. Test, the same
Comparison is often used in such a way that the downfall of the wicked is seen as an
burning of domes and forest undergrowth is represented by fire,
e.g. Isaiah 9:17: For wickedness burns like fire,
that eats thistles and thorns
and in the thicket the forest burns,
that it billows up in columns of smoke;
in Job 31:12 injustice (]*i:^) is a fire ^ that burns to the abyss
burns. — The burning then moved as a distant pursuit of the only just beginning
interpreted comparison the -^n^n "^x? '^dä5 an : like glowing thorns-
wood namely make a fire.
Whether ^aÄD or ^säd should be written remains to be seen because of the amphiboly
of the tusk. O doubtful; for the meaning it is the same; because iü^l like 'x^\
means aestus, fervor, infiammatio, and the stems ^1 , k6\ have the
O -^ Cm <

same meaning arsity ßagravit ignis, viSi, Jl^\ fervidus, aestuosus,
ardens. As an image, for which it is used here, '»S\ is so common that
a) Cf. Geiger's original and translation of the Bible. p. 409.

this itself also means afflictio^ calamitas, -^n^n ^2Z9 wood of Dometi,
a very similar connection as D^CDti '^2y Akazienhok 2 Mos. 25, 10. 13
D^7~)M '*:^y Zedemkoh 1 king. 5, 24, etc., only the Tuscan language has that

Stat. constr. Sing. , by analogy with 'np Z. 1 5, where in Hebr. the plural
is commonly used to describe the pieces cut into pieces for firing
Woods Genesis 22:3,9. Lev. 1:7. 4:12. Isaiah 30:33. Proverbs 26:20
uis-naDn ü'>at3' ODwa without height is extinguished by fire. — n^n, in Hebrew.
n*n, Syrian {IiOm, arab. ^>>, in the plural üTi^in Hohel. 2, 2 thorns^
thorny undergrowth that grows to shrub-like heights in the south
and quickly overgrows the ground; it becomes the actual forest
trees, e.g. the cedar 2 Kon. 14, 9, and since it is un-
dries out more easily than harder woods, so it makes for firing
uses a quick, large blazing fire. Compare the passages in Gesen.
Thes. ud W. n*»©. Even today a woody, many-branched,
strong rooted thorn plant Sih {f^) iu large loads to Damascus as
the best fuel to market *). Accordingly,
Such glows of thornwood in a somewhat amplified form
print of the ü'^ar'ip ujfi«s Ps. 118, 12 first of all the special size and
The intensity of the suffering caused by the Veltiner
But the chosen comparison becomes even more telling when
that domes and thorn hedges are a familiar image for the Semites for hostile
minded» wicked people. Micah 7:4: the best among them
is like a thorn bush, the most honest worse than a cathedral hedge;
Nah. 1:10 and Gesen. to Isa. 9:17.
The last sigh* that those unfortunate emigrants brought to us
send over on the stone of Perusia, sounds similar to that Arabic
Proverb: ^- ^^ ^^
We felt the thorns of time!
But the lamentation that echoes at the end, as with an outpouring of

What had been started with reluctance has finally been absorbed into the
feel the freedom and the call to the oppressors that it is with their un-
righteous violence and tribulation is now over. The whole thing on the monument
The drawn document now speaks to us like a clear,
constantly created and sufficiently executed painting of a certain
Life situation of men who felt warm enough and had sufficient
education to compose such a representation and engrave it in stone

a) See Wetzstein*» interesting description in the German-morning journal.
XI. 3. S. JSO.
gO I. Large Peruvian inscription. Punctuation.
carved to be handed down to posterity as a testimony of what they
endures how they struggled to break the oppressive bonds and
to tear oneself away from a dear homeland on other soil
to establish a peaceful existence.
But three times it was blessed. They did and, if it was in the higher
Plan could not be arranged differently, also what they suffered if this
Monument as the solid key of stone handed over to us by them
was to open the confession of testimonies that her people
has spread out before us in abundance!
The punctuation.
When looking at the text, the point immediately catches the eye,
which at irregular intervals in places shortly after each other
in one line up to four times, but elsewhere in six
Its use is also found elsewhere in the Etruscan
see documents very common, recognized. But masses so incon-

stant as possible. The inscriptions on the death boxes are said to
Words are torn by this punctuation"); but now
in the completely changed state of the declaration a more definite judgment
will have to be reserved. It might be advisable to also
then every Tuscan document, as it is to our understanding
opens, to examine for the time being on its own whether, for example,
Despite the seemingly complete lack of planning, there is still a certain intention of
Application of the point becomes noticeable. Elann with the knowledge
the latter on the one hand a criterion for the correctness of the given
Word explanation can be found, but on the other hand the
It should not be ignored that one can resort to artificial interpretations
be tempted to just ensure regularity of punctuation
Like sharpness, impartiality is equally
des Blicksnoth. The following may be nothing but a mere
first attempt of this kind.
In the Perusinian text, the dot appears 39 times in total; 25 times
on the front side, 14 times on the side. There are so many differences
There are two main cases of its application; one is where it ends up

a) See O. Maller, op. cit., II, p. 316 and the writings cited therein.

I. Large Penisinian inscription. Punctuation. g}
of words, thus seems to indicate the division of words. This is
of the 39 times not less than 27 or 28 times, namely 19 or
20 times on the front and 8 times on the side, so that
a main purpose of its use is to facilitate word separation
can be assumed. In lines 16 and 17 the word division is almost complete.

constantly carried out, even in line 20 it is only missing once.

Notice that the proper names are preceded or followed by a

Point often needs to be eliminated; so that the even 1 time occurring

Veltiner 6 times, so the Aulester Z. 9, Turunier both times B Z. 9. 17.

Furthermore, the 4 times recurring napheq is 3 times different from its environment

separately line 15, even on both sides lines 16 and 24. In some cases,

it seems that the writer has made an obvious misdivision of words

thereby want to meet, as Z. 1 N33n • n^b, so that not fi^aann Nb

be read, line 24 pöa-1"»nK not pwa "^nfi", line 17 fi«3iafi« • "b-^iD • fi^a-^as«

not fi«3isb •'bD« f'^a^fi«, B 5 is • -^nfi^a not in^^na, Z. 13 N-^a-iONb

not fit-^aiD «>. ^

The second main case in which the point was set was

Its use seems to be for letters that end with a semivowel.

were speaking, where in Hebrew a so-called Schwa mobile or

a Chateph stands, namely in the prepositions 5 Z. 11 ^j-^tö-D,

!: line 13 «s-^tD^vb, line 19 NS-^Divb, in Chateph-Patach in •jnnbnn B 19,

perhaps to avoid the reading 'j^nb'^n, ^"y^o • N (?) Z. 10, nö? -5

B 15, not »aa, further in •»n-Kn ("^nKn) Z. 10, not -^n« ■^n. A

Such separating power also seems to be the point in pn:? Line 19 iärkf^riy

not to have lürkn. Similar is the use between two

colliding vowels, between which a light breath or

a thin semi-vowel should sound like flT I • iO^^M, NB^^n "»SOS

not ns*»DU53 B Z. 3, n^ • "^50? and «^ • •»a'iir not näskiat and sugie,

but näskt/ai, sugije B Z. 12, cf. ^nm Dani*el Ezech. 14, 14. 20.

28, 3 and V»^3i Danijel Dan. 1, 6. 8 etc.

After deducting these cases, in which, in my opinion, there is a clear

sufficiently makes the intention and purpose of the application noticeable, only two examples remain that are doubtful or unclear to me. In B Z. 13 V8fl • M Ol 141V, *iD NiüDT:^ is the feminine ending of the word-body separated; perhaps to prevent a reading n^uJD '«Qn? In the second B Z. 20 4^l(^ but I cannot find any reason for the setting of the point in b; because the V is at least according to the chosen interpretation radical. According to another it would be a pre-position, but it seemed too artificial to me to be suitable for the Price to agree with the point justification.

6

g2 I. (irosse Peruvian inscription. Time of composition.

As a result of this explanation it follows that the point in This inscription is used as a separator, which is the reading to help with word and syllable division and in fact often also provides essential service. For example, in cases where a word on u ends with the following lip letter, where the temptation is It was possible to draw it as a copula to the following word, instead of verbal plural ending. That this validity of the sign according to my explanation and is consistent with it, I consider for one of the best confirmations of its correctness. How the application of the sign is obviously not bound to any fixed rule, but to the free was left to the discretion of the writer, we recognize that in his opinion, where he placed it, a difficulty for the reader was present, and it may be noted how he at that word pD3 , which seemed to me one of the most difficult in the whole text , for its part

also considered assistance advisable three times.

time of writing.

Graphic. Historical.

Before I proceed to the historical situation from which the

Perusinian inscription, and the time of composition of a wide

To subject them to further consideration, it is permissible to divide them once again into

structured, with a translation more appropriate to our language.

present.

bd niDfc^Tb fc^D^übi im« ybp { na ^^aybi 7n»b »Dan n^b in

· · •• ■• ^

D? J WUJ '•DtD«! 0\S •'ntd ITT "Klb 0133 — NSn IDäD

· ""«iis { bi30 «ba biüj c«i3 o«i «iDpix riD-'abi iix pt: rn«

pobix ip«b inbe« ■'Do:

' mm

T'bBD b2» ID-'SS« IlSttib TlNn ■»ffl3''^DV? 1S1KB w>obi

; . .. •• •• T ' A • vs • • •• - j - j . ..

(1)13 D» — j «"«atoÄb «B"»» rhy iinDb nma 130 t hupabi

5 nN^sj wes «üjn — wabib

rn : pB3 mn »rabi "»neb s«s« ti^ss i^ito pD3 xtoa

JW13« V''bD W3a« «fflaib v?

TT •• T • - ~ f ••

jN3''abib pi? Dürij'' «'»:''2-i "»ba w«d5*i

T * •• ' V ~ • AT • • •• T * ••

· · 3TTI nV? m'i» j ntdpi« «ns-^übi «D''« ''3T''n ■»s'^nto «x-^s

· · •• : - »- T • •• TTT •

:fit3iDuj xn'inbBo na-inffl ■»3ffi«i O'*« •^nm it-'d m5 "^suj«!

TT •• • •• T • •• F •• • A»» T

wniD t wübi ■'iD'i? ni«-inb p "»s pB3 rrrwv pw^sn

T •• TT . .. .. . ly I. y A"— I ■• - 1 .. yy

{■»nw »htm xS"«n •^303 •^'^ais

· I - T • •• TV • ••!: • •• AT \

{j*a?3 n33 to53 1B »iDDa^ n"'3D3 "»^Jis «y-'S ■'sido

Y — ^ •• ~ T ' T • V ** * >f •« ••

" — • IA • ~: ' T f •• I • • ' TT ■ •*

fmn ■»$?

·

Z^iip* Aa^^/ii^/r at one time erected for the country and the people

darüt. The l^eltines drove us away, who did not give us women with

wanted to let them go.

As Aqu went—it was a disgrace to see—twelve men

Rasener from the fVohnsitze. As our brother people left,

the twelve Veltinerinnen^ head per head, a fee of full fVerthes

Fed up with the tax, they immediately raised Aqu^

the Aulesian.

The Feltinians now judged because our country was given to the Klensians for

had come to live, a pity, like a death axe. When they

returned to the interest payment ^ the Ephah was increased to the Mekf*-

amount, — Do the Feltiners know any shame? — The fVeizen often

felt them with their own hands

}Fir delivered the yield, the grain according to the made
Fruit harvest for the Veltinian lands, the fixed quarter-
tum we delivered, but between the trees we took as yield-
6*
g4 ^* Large Perusinian inscription. Time of composition.
We wanted to keep the 'heimsten' all to ourselves. The Veltiners, on the other hand, deman
The full, unabridged, our guarantee for the feudal
tiner must be paid.
Ten,, which accelerated the departure y were in the same
Way as the FelUnerinnen estimated. They went the same road
up ten Rasener ^ like the twelve men Rasener y which with houses
settled in the inhabited Netherlands.
We have decided to raise the amount of our brothers
because the Veltinians wanted it that way for the liberation.
desperately over the tax^ we hurry to get to the flat land.
There is a dense population there; Nieder Umd has
Women just like the Veltinians. They are also from Turun.
Living on farmland, tired of duties and taxes
(single), we want to build ourselves nice houses there.
Veltiner! Our ancestor is a Turunian! — Look! with your urge
sal it has now certainly come to an end, the painful injustice that
burned like embers of thornwood!
As the Perusinian monument speaks to us intelligibly, so
The desire to control time naturally increased with increasing force.
can tell when it was erected. For from a single such
secure point would be in many directions for the history

of the people, for the forms of writing, language, the state of culture,
draw conclusions about simultaneous, previous, subsequent events and
Spread light. As far as I can see, there are only two means to
to arrive at such a determination; the nature of the writing
and the historical names and relationships to which this text
is rich beyond expectations.
From that first, the writing, approximately one revolution would
delimitation of the date of writing between 400 and 700 according to years of
City (354—54 BC), within the last centuries of the national

existence of the Tuskers, if, as O. Müller*) suggests,
takes, the majority of their inscriptions in the ordinary script
This period belonged to. But going back to the beginning
a) aa O. II. 8.315.
I. Large Perusian inscription. Time of composition. 85
of the use of writing among the Tuskem, one would obtain about 30 Olymp.
as terminus a quo, around which time both according to O. Müller's opinion
than according to tradition "), with the art also the writing through the
Xypselos expelled Bacchiads Demaratos introduced into Etruria
Both, however, do not seem to be beyond all doubt.
the Tuscan myth, incorrect in stating that the model alphabet
from Corinth, has also in its other parts no
great claim to credibility^), and through the comparisons
of the Etruscan script with the Greek, as O. Müller
and others, only the use of writing among the Etruscans is
kem up to the 40th Olympus. , but not that he did not

could go back even further. In Mommsen's opinion,
rather the introduction of the alphabet in Etruria in prehistoric
Feme ; it dates back to the beginning of the authenticated Egyptian calendar,
or the beginning of the Sirius period, the year 1322 BC
closer than the year 776, with which the Olympiad Chronicles in Greece
nology begins*^). O. MüUer's regulations on the drafting
ten of inscriptions, which correspond to the boundary of 400 — 700 d. St.
but without any real understanding of their content
made can in no way be considered as conclusive and certain
become.
In the given case, at least this much is generally certain:
We cannot go back to the beginnings of the writing exercise among the Tuskers.
The oldest Etruscan writing does not yet know the line,
but winds like the snake coils; the younger writes
in parallel lines from right to left **). But even in this
Jüngern, to whom the Perusinian inscription undoubtedly belongs, let
We can perceive further temporal distinctions. We find in it
the two forms M and M with \M and M; but every paleographer
will admit, especially since the comparison with the original type in
Phoenician and Ancient Greek is allowed that the first two
belong to an older writing period than the second. Through the last
In our inscription, it is therefore classified as the youngest
Class, and since it also contains the figure of 4, which is found in the
Greeks, Doriem and Acolians only in their second writing period of

a) Tacit. Annal. XI. 14: Etrusci from Corinthio Damarato (litteras) didicerunt; vgU
O. Müller II. p.310 Not.; Mommsen Unterital. Dial. p. 21.

b) See Mommsen aa OS 21.

c) Mommsen's Rom. Gesch. IS 143.

d) M omm 8 en*s Roman History. IS 1 4 1 .

86 I. Large Peruvian inscription. Time of composition.

the 40 — 80 Olympus, appears"), this should set a limit to
seem to be over which one is not allowed to climb. The
moderation to which the writing on this monument as a whole continues
educated to a degree beyond which they have not advanced at all
can be claimed for this. “The inscription, says Vermi-
glioli aa OS 22, seems to date from the better and later times of the Na-
tion; the orthography itself and the palaography seem to be
to refer back to a certain principle of greater security
and less ambiguity;' a circumstance which, to tell the truth,
is not so evident in all Etruscan monuments.'' But if the-
The same scholar claims that the monument dates from a time in which
Etruria was part of the Roman territory (p. 81), the
on the completely null assumption of the occurrence of many
the Greek names incorporated into the Roman nomenclature.
Until a future by £nzi££ing several inscriptions
expected, secure determination of the temporal delimitation and
the local differences of the different fonts I would,
if the content of our document did not press further, for the time being
remain here, waiting for the more precise determination
O. Müller^s that the younger written form was not before 280 AD.
City in the country had become dominant,* confirmed by documents. If that were

If we agree, the time around 470 BC would be the limit beyond which our
Document should not be placed on it. The occurrence
of O as tenuis would, if its original purpose was that of
media, while actually K functioned for the tenuis, not
prevent you from going up to the beginning of the specified date, since
Mommsen^) that use of the O in the Tuscan alphabet already in
^3rd century of the city. In this way we reached
down to the times after Porsena. But, as I will explain below,
gen attempts, in the content of the inscription hints are preserved, the
seem to contradict such a late composition.
Turning to the second point, the historical relationships from which
about the time of writing of our inscription can be deduced,
I go to the place where it seems appropriate, in general and not just
for this next purpose, to sanunnel all the moves to draw the
historical situation from which the monument emerged.
First, one asks about the authors, who the people were,

a) Franzii Epigraph. p. 26.
b) Dess. Lower Italian dialects. p. 8, 21, 32.

which through the words in stone to the peoples or tribes, the lions
ten in the country (Etruriae populi) wanted to talk? You yourself have, immediately
as if everyone who saw the mark at this spot already knew
inußte, whoever was the one who set it, almost a little helpless in the-
same things, their names are not mentioned directly, as is otherwise probably the case.
This is a natural custom for such monuments. Fortunately, however,

so many expressions about themselves and their relatives involuntarily
Of course, it is also true that her name and origins did not remain unknown.
Oenn by shouting to their opponents: ,, Our father is a Turunian**,
>It is known to us that it is Tyrrhenians who are speaking here.
serfs with “that dense people of the inhabited Netherlands**, beyond
the Apennines, where Aqu had moved, because 'they too are Turunians'*
(BZ. 9). From the reprint, which emphasizes this twice,
the one time (BZ. 15. 16) still with name address to the opposing
rian Veltiner, one would almost conclude that the latter did not have
counted among the Tyrrhenians, but this does not mean that they belong to
ity to the Etruscan people in general is denied, as only a
multiple substance of this nation, one of which is the Tyrrhenian part
being, would be attested. However, as has been noted in the relevant passage,
the text also allows for another version; I would therefore like to
conclusion on this ground cannot be regarded as an irrefutable one. Only
That Tyrrhenians speak is certain for the time being; according to Hebrew
Expression to the Turun ^ä rr^a, father's house - this not with Ge-
senius*) as a subdivision of the family (nncu?»), but with von Len-
ger ke'') for the family home, gens taken, cf. 2 Mos. 6, 14 and
Knobel zd St. — ; •j^ii^io Tyrrhen was, mythically speaking, the »»%
the head or K-iic3 the prince, progenitor of this ancestral house, after
what the whole thing was called.
Having been informed about the descent in this way, we are also
about the Cognation a communication. Twice (line 5. 23)
the Kasener as "brother people" and "brothers** of the inscription Reden-
den, thus descended from the same ancestor Turun, called Tyrrhenians

net. Of course, Niebuhr's*^ view cannot stand,

that the Tyrrhenians, originally from the West and settled in Etruria,

tes people, quite different from the Etruscans or Rasians, nor

also O. Mülle r's opinion that the Tuskers by merging the

a) Dess. Thesaur. ling. Hebrew IS 193.

b) Des8. Canaan p. 372.

c) His Roman History, 2nd edition, 1 part, p. 40 ff., 75. 111.

gg I. Great Perusian InBchnft. Time of composition.

two completely strangers and not connected by any kinship

of the linked nationalities would have emerged, the Basener, which from

North^ from Bhatia and the Pothale, and the

from the coast of southern Maeonia, from the region of Tyrrha

Pelasgians who had come here and landed in Tarquinii. In contrast, in Wi-

Rather, the speakers expressly emphasize the kinship

relationship between themselves, the Turuniem, and the Kaseners, “the brothers

others," repeatedly stressed, to those from whom they suffered

In the division that existed at the time of the writing of the inscription between

the hostile elements of the Etruscans,

ker named population, the Tyrrhenian-Basenians have a

closely united and closely related members

But if B 16 in the place of doubtful interpretation the

Veltinians to make their shameful harshness all the more obvious.

tender to make it clear that they, the Veltinians, descended from the same ancestor Turun

descended from those bringing the complaint here, and are themselves Tyrrhenians,

The opposition between the Veltiner and Basener-Tyrrhener as

through the origin of different communities and the hostility
appear only as rapes of landowners against
their tenants or clients, both belonging to the same ffens, the
But the ancestral relationship between Basenem and Tyrrhenians remains
no less attested by this national document. A further
Criticism may then perhaps compare the value of this testimony with others.
not consider it important enough to therefore resort to Hjrpothesis
Müller's renunciation; my task is only to bring to light
ask what the Tg.sker say about themselves in their writings.
We have here what O. Müller so much desired"), about the conduct
nis of Basenas to the Tarchuns — according to Müller supposedly = Tyr-
Rhenians — an even better testimony than the missing one of Dio-
I nysios.
By naming the people of Basen as brothers of our complainants,
As noted above in line 5, there is a very wide range of
position, because the Arab even welcomes strangers
compatriots as "my brother" or "my sister" ; only with regard to
on tribes and especially in the context in which the expression here
appears twice, the usage of language has given it the specific meaning of
The scholiast zur^amasa (ed.
Freyt. p. 284) ^\ ^.£=aj L>! L JÜu U^» ^.^^ Jol^l ^^L>! ^^^Jijw
a) Dess. Etruscan. II. P. 272.

€Uis ;, her brother '^ has the mind of one of them; so scyi
man: O brother TaminCs or Bekr^s for Tamimite or Bekrite. How

which was already in use among the Hebrews in ancient times,
cf. 4 Mob. 8, 26, this is still true among the Arabs to this day;
because when Robinson's and de Laborde's caravan leaders from Cairo to
Sinai, Bescharah, another well-known camel-hauler, Tuwei-
leb, called his brother, it should only mean that he was
belong to the same tribe of the Tawarah Bedouins' '*). According to this,
the creators of the monument themselves are counted among the Basenem,
which is also indicated by the proximity of both sides' residences.
They are brothers as Basener like the members of the tribe of Levi to one another.
other aa O., or cousins 1 Mos. 14, 16; and how these Levites along with
the other tribes were descended from a common ancestor Israel,
as well as those along with the Dutch living beyond the Apennines
from Turun as their father. Whether the Klensier and the Veltiner,
that remains uncertain.
The next thing we are asking is the location
where the incident occurred. It also describes the in-
writing not directly with names ; but if with the unequally mobile
cher statues the place of discovery is usually considered as evidence of their position
for which they were intended, the same becomes the case with a
Stone monuments of a different kind, as we are concerned, to protect even more
be that it belonged to the chronicle of the place where it was discovered.
Because a translocation to other, remote areas is
far fewer reasons than with statues, the stately
Ornament and fine jewelry are wherever they are placed. The find-
The place near Perusia is therefore, although this name is not mentioned in the inscriptio
will read, be the place where our complaining Kasener have their residence

which they had to leave. Everything speaks for that. The stone
is travertine, which is also quarried there on land. Like the arable
bau flourished near Perusia "), the area around the neighboring Clusium much
wheat (Plin. XVIII. 7, 12), the oppressed Rasener
to pay their interest in this particular type of fruit (line 14).
other important towns besides Perusia, where
according to their location, a claim to the land at this location
could hardly be thought of other than Volsinü and Clusium
on the river Clanis; and behold 1 those are the two of them.
a) Robinson's Palestine. IS 58.
b) Müller's ECtusker. I.^S. 234.

90 !• Large perosinift inscription. Time of composition.
whose inscription under the name of the Veltiner and Clensier as the
Lords mentioned. The latter, however, appear as the most powerful.
The same locale was associated with the legend of the hero Aucnus, the son of
Aulestes^ who had moved from there to Foland; and what does the in-
writing? — ,, Immediately Aqu left the residence*' the Rasenischen
displaced persons; while they , ^fled to Aqu, the Aulesian,*' ^^ ascended
they go up the street" into the "inhabited lowlands," just like the
Away from Ferusia up the Apennines, then into the lowlands to the river
area of the Fo. Thus, step by step, the words of the inscription agree with
the nature of this place and thus in beautiful harmony
together what historical memory would otherwise replace the
find is added.
Clear and sufficient information than about anything else

the document on the social position and political situation of the Constitution
ser. They are a peasant community, engaged in agriculture, through which they
Wheat is the main crop, even the area under the trees
for using, skillfully building pretty houses probably as
open hamlets whose property has value for them. But not as owners
They do not cultivate the land, but the soil, the fields belong
the Veltinem as their property, to whom they gave a property according to the Ephah.
correct quantum, as it seems a quota of the yield willing for the
Usufruct as annual interest; only what is between the trees
men, they claim for themselves in its entirety.
However, their dependency relationship has not yet been decided.
sen. They do not sit on foreign soil as free subjects by virtue of a
contract that can be terminated by both parties, against whose violation or
fraudulent alteration on the part of the owner, they are a fovocation to a
higher authority, but they must, as if without rights, the open
most blatant exploitation through false claims and fraudulent
nipulations, pitiful rapes, increases in delivery
Quantums patiently put up with; they have only submitted to the will
They have no choice but to resist the pressure
escape than emigration.
But this is not left to their free will either. The ten
Rasener will only be given full freedom before they are released
the twelve Veltine women who were present at the early departure of twelve
Baseners had been taken away, and also
The last third exodus, which included the removal of the women, had to be
said, for themselves; “for so did the deliverance of the

Veltiner.** As unfree glebae adscripti, the Rasenischen
X Large Perosinic inscription. Time of composition. 91
Farmers on the Veltiner's farm, perhaps in small village communities
of twelve or ten families united, who of the pressure and the drudgery

tired of living together, to form a communal
secession decided; but then the guarantee of the withdrawn
transferred to the community or to those who remained behind, while'
but the land had passed into other hands, to the Klensier family. In
in fact a barbaric taxation system, that of a Turkish pa-
shas would be worthy; exactly the kind as in Egypt under Muhammed
Ali “a village that had paid all its dues was forced
to pay the arrears of another village"*).
The hints in
the inscription about the marriage relationship draws our attention.
At the beginning the refusal to take women out is highlighted,
shows how this was felt most painfully, and when
then return to the same subject again towards the end
mend, as if for consolation it is pointed out that even in the new
Land women are to be found "as with the Veltinem", so is also
This made it clear that the possession of women was a priority.
According to this statement, the Baseners have apparently only dealt with the
Veltinians had the connubium, which is also evidenced by the fact that the first
Twelve departing just as many Veltinerinnen, at full price,
The Baseners, as many as we can see here, had
only Veltinian women. A wondrous phenomenon, if we

The Rasenian communities have been living in these
Residences think of themselves as being at home, while which from themselves
Girls of their own tribe must have been brought into being women;
provided, which is hardly conceivable, that the female children
not always, or the entire female population with
were once completely robbed by an enemy invasion.
An explanation of this phenomenon can only be found by assuming
that these Baseners came here only as a group of men, first
had settled in the area of the Veltines for a short time; they are
then did not reach their seat as warlike victors, which is why their hard
Dependence does not fit, nor can the Veltiner be considered as foreign herb-
the land and the Basener already settled there.
because they would have given the robbed and their wives
those who lost their own daughters through the Veltiners themselves
into marriage; but without a wife on the dispensable veltini-
a) See Robinson's Palestine. IS 47.
92 ^* Large Perusinian inscription. Time of composition.
see Aeckem taken against interest, has the unknown by us
Causes driven from abroad Rasenisch peasant troop a
established a temporary settlement, but they were easily forced to abandon it.
As flexible as she was, she decided to start treatment immediately.
'became oppressive.

On the part of the Veltinians, the repeated secessions
about their number, whether two or three, the text perhaps leaves some doubt
The measures have been made increasingly harsh.

The departing twelve are still allowed to take their wives with them, but

for a fee; the two “ten” who ran away were treated like the

tinerinnen, which if in the "ten" not arbitrarily "the

Women of the Ten'* are carried in, the ten men themselves had to

to dissolve, which was not mentioned at the first secession; and finally

Especially among those who built the monument, and most recently among those who emigrated

equal ransom for the men and no woman was allowed to

According to another version, the ten is identical with the

The memorandum speakers have taken this into account, and the increase

the Veltinian cruelty to the separation of existing marriages and

the growth of the raging despair to the point of breaking away from

Soil that the hand has cultivated, even at such a hard price. The child-

that is not always thought of.

Let us now compare the image extracted from the inscription with the

otherwise known about the Etruscans. Family - aristocracy, built

on subservience of a lower class, was the traditional in Etruria

constitution, land cultivation the basis of the national budget, the reason

all civil order and a sacred business. In the way

in Rome the patricians, clients and the plebs were separated,

In earlier times a large mass of the country’s inhabitants settled there in

a relationship “which in Greece under different names

men (penestia, helotia, etc.) occurs", the Niedem sat "as

Serfs on the estates of the nobility**') in open villages (vici,

xdifiai). O. Müller considers it an Etruscan idea that in Rome a

Client who neglected his duties towards the Patronus, the under-

was holy to the earthly God, that is, according to the original sense,
/ sacrifice, and referring to the story of Dionysius
(IX. 5 cf. Liv. II. 44) that in the year 274 d. St. to the war of Veii against
Rome the most powerful in all of Etruria summoned their serfs (Ttsviatag)
and formed a large and considerable army, he does
a) O. Müller aa OIS 376 ff.
I. Large Perosinic inscription. Time of composition. 93
The Frincipes quickly became large landowners who owned their peasants
armed, hordes of countrymen, undoubtedly their clients,
– In my opinion, this is the correct
Name found for the ratio in which the inscription the base
ner to the Veltinem; it was the clientele. How does this
which liabilities it imposed, such as interest payments,
ity of the person, binding to the assigned hoof, but without

Indication of the means to preserve it, and what benefits it offered, as
Usufruct of certain lands and connubium, which is in the
Perosi monuments by a specific historical individual
case so concretely and eloquently illustrated as probably no other
will tell us.
The position of the Veltinians towards the subordinate Basenians can be
probably somewhat of the rule of Carthage over the other Phoenicians
in Africa or the so-called* Libyaco-Phoenicians, who themselves in
official documents as subjects of the Carthaginians.
den, taxes and military immigration, also the connubium
The Rasenian clients do not seem to have been the individual

nen Veltinian principes as individuals or smaller communities (xcSfiai),
but the entire cooperative, the state of Veltiner committed
To have been. . At least in Bom the
pasture money (scriptura) from the cattle driven onto the common pasture
and the crop quota (vectigaüa), which determines the rent of the state's arable land.
ter had to give up ^). The Veltinian fields are then an undivided
ter property of the community, as was probably the case in ancient times
was also the case in Bom''). For the liability of the Baseners to the
State says that what is reported about oppressive measures is always
against "the Veltiner,*" - but constructed as a floral - goes into the whole,
that it has been so consistent throughout different periods without exception of a mil-
whose conduct any one who may have done something for the love of a daughter
has continued; even the unconditional over-
power over the Rasenian communities seems to indicate that the
State, not individual, will set and enforced the harsh orders
The newcomers therefore entered into a state clientele.
come Basener, which although only redeemable by a fee,
could not have been a real slavery.
a) See Mo mm Ben'» Rom. Gesch. IS 314 f.
b) Mommsen aa OIS 62.
c) Mommsen*» Rom. Gesch. IS 124.
94 I* Large Peruvian inscription. Time of composition.
But it must always be remembered that only one single
is led, it seems, by those who have voluntarily joined the clientele;
whereby the simultaneous existence of others, subject to harsher conditions,
communities that have become submissive in other ways are not

is excluded. For the fact itself, the admission or settlement
The accommodation of foreigners in Tuscan communes offers
also presents other analogies. Dionysius VII. 10 tells of Greek
displaced persons who were taken in by the Etruscan Capua or Voltumum; from which
It is also clear that the approval does not allow any conclusion to be drawn about related

ethnic origin or even just the same nationality.
Here at the Tuskem we encounter the same liberality
regarding the right of establishment as inS>om'); but apparently there
for other reasons than here; there of trade and international
for the sake of traffic, here because of the assistance in the reclamation of the
soil, and so dating back to times when the rich yielding land,
still weakly occupied by people, the plough and the caring hand
and welcomed every new settler. The more
farmer, the more abundantly the soil oozed fertility and blessings.
Can a conclusion be drawn by analogy regarding the amount of the tax quantum
If it is to be risked, it is a very high one. In Rome, in
Later on, the tenant’s fee often amounted to up to four fifths of the
fruits, as is still common in Italy**);
while the formerly free Libyan peasants, who had been converted into fellahs,
Carthaginian lords only a quarter of the soil’s crops as tribute
For the people of Basel, however, a high approach is also
probably because a further increase in the number of people will lead to emigration
were driven to what extremes they would otherwise go, especially under such
difficult conditions and the high productivity of the
country would not have decided. As in Bom the relationship

between the free tenant and the lessor, the so-called Preca-

rium, based less on law than on good faith and

there was no legal remedy to protect the tenant in possession, the

The lessor could rather expel him at any time "*), just as

The Perusian monument shows the situation of the Basenians. Only what is in Rome

The free abandonment of the lease by the tenant was also

Probably because they enjoyed connubium, that in old age

a) V^l. Mommsen Rom. Gesch. IS 65.

b) See Mommsen aa OS 124.

c) Mommsen aa OS 314.

d) Mommsen aa OS 124.

thume is so highly valued and eagerly pursued by both East and West

seeks to preserve the right, which together with custom" the woman denies to the father

fen, partly in the lack of people had its reason" at a time,

as the wealth and power of the head of the family depends on the number of his

Workers» including the female» was partly due to the completion

insecurity and hostile attitude of the tribes towards everything foreign

^rd. Among the Italian peoples, the connubium is an important

Part of federal law; it is also extended to other nations through treaties

granted or revoked as appropriate"). In order to

to unite more closely with themselves or with Roman colonies that have been added to them

the Bohemians sometimes forbade them from having connubium with the cities.

with whom they had previously been in contact. Liv. VIII. 14

"Ceteris Latinis populis connubia commercial et concilia inter se ad-
emerunt;" IX. 43**). Were the iso-
lirten nor forced, as it is with the Rasenem in relation to the Vel-
tinem seems to have been the case" only with women of their new
However, this created a strong bond with
most solid union», as it were, to grow into the master tribe,
wrapped around them. Of course, a secession could then be
A married man is not welcome; with the married tribal
daughters would be a part of his blood, his own strength in the foreign lands
It is known from such in antiquity through the circumstances'
almost required state maxims from the side of the Veltiner completely consistent,
that they» to whom the neighboring» obviously superior Klensier still
to this end the area was taken away as soon as it was taken over by their departing
served had been exposed» these same ones did not serve without further ado
that they were the first to leave the women at least
paid » but the following ones completely refused to pay
and those who served themselves did not release them without a ransom. With the growing
The danger posed by the spread of emigration was also
the measures to prevent them are stricter; examples of which are recent
not to be missed.
Could we notice here » that with the Secessio for the last
Divorce and return of women to parental home
house, we have to keep in mind what God
ling darthut^) and confirmed by our incident with the Kaseners
a) See Göttling's History of Rome, Staatsyerfassiing, p. 24.
b) See Göttling aa OS 403.

c) aa OS 83. 88. 92. 98.

96 ^* Cross Perusinian inscription. Time of composition.

is^ that the Etruscans had no strict marriage, no Manus, whereby the
Woman was given into the hand of the man, but knew
have maintained the free marriage for the longest time. In this ,, the woman remains in
of paternal authority, so that the father can even give it back to the husband
can withdraw''. In order not to usu^ di if the woman has to go back a whole year
by spending every night in the man's house, her liberation
from the right of hand of the man, or thus to her father his
In order to ensure that the paternal right over the child remained secure, she only had to
three nights away from her husband's house. She was then a
usurpaia (usu reparata) for her father. Although later this heraldry
come partly through laws (lex Claudia au 535), partly through

habit has been abrogated, but through its emergence and
Existence, as not at all the reversion of the woman to the father as a mis-
skill, the right to it rather expressly to preserve
was sought.

These evidences, which can probably be expanded by other examples,
about what the Etruscans and Italics had to say about the client
marriage, free marriage, buying women was traditional, will suffice,
about the various seemingly offensive relationships that
we read from the Perusinian inscription, as appropriate to the place and time
Fortunately, we are informed by other foreign news
tiger sufficiently informed to find nothing strange here anymore,
so our national document, in turn, serves those who wish

Confirmation, regarding controversial questions for decision.

But it still seems that the Etruscans, through their language,

are classified as Semites, it should not be forgotten that

The same customs and views are also found in the Orient, a shopping

price (nrrb) for the bride from the suitor among the Hebrews, Arabs, etc.'),

a decided aversion to mixed marriages with foreigners, who themselves

broke out in bloody deeds Genesis 34, easy separation and homecoming

the woman in the parental home, a clientele. Whoever enters this last one,

is called by the Arabs ^jj^ maula, or as the Turks say muley^

d, i. protected companion, protected relative, by which is meant a man,

who, without having been a slave, of his family or tribe

has joined another family or tribe and is in that

has placed himself under protection and therefore calls himself his protector or protégé.

Maula is a decent, honorable title ^). Thus, the famous hero

a) See Tuch on Genesis p. 443.

b) See Frahn's Ihn Fosslan. 8. 67 — 69.

I. Large Perusian inscription. Time of composition. 97

Aiitar as an abandoned shepherd youth into the clientele (^La3) of a king-

Son and thus inviolable') Better still for the

The relationship between the Easeners is true, which is still the case today in the Hauran

Use is "). Under the term '»Jis>] sister are the single

individual villages from ancient times belonged to certain tribes of the Arab.

Bedouins in a protective relationship. The Bedouins visit every time

in the summer the village concerned to collect the certain quantity of grain as

To receive tribute, khans, called brotherhood, for which they

leave the village’s land untouched and commit to protecting its

The interest is paid by the
villages to the sheikh of the tribe. The most telling parallel
but in the case of the Rasener, Burckhardt's addition: “The

Amount of Khone is constantly increasing, because^ the Arab sheikh is
not always with the quantity of grain he received in the previous year.
peace, but demands an additional gift, which, however, soon
as a part of what is due to him.*^ — Involuntarily present
The following words come to mind: Do the believers know shame?
Although this explanation provides a fairly clear, both
A picture corresponding to Etruscan and Semitic customs emerges from the
situation of the Rasenian authors of our inscription, it still remains
difficult, perhaps impossible, to set the annual nail on the Temple of Nortia
to Volsinii to determine where it should be hung. In any case,
Caution and restraint prove to be much more beneficial than before.
quick decisiveness of judgment. — The six known
Tuscan proper names ßasener (^Paaivat), Turunier (Tr^^iyyo/),Veltiner
(Vokinti), Klensier (Clti8ini)y Aqu (Aucnus), Anlesier (Aulestes) ver-
In relation to the narrow scope of the stone inscription, many
historical reference points, and even more specifically characterize a
certain time period the special relationships of the above-mentioned communities
among themselves; only the special history of the Tuskers denies us
nor to fix the individual moment in time. Let us only
the more general, the noticeable lack at the time of writing
to women, by virtue of which it can be cited as a comforting hope
that the area where the ßaseners emigrated

judged, also offered women, like the Veltiner; furthermore, that dense
population as an advantage of a landscape, including
a) Compare the lovely story in Kose garte n's Chrestom. arab. S. bO f.
b) See Burckhardt's Travels in Syria and Palace. Translated from English by Gesenius.
IS 470.
9% I* (^rosfic Perusinian inscription. Time of composition.
but finding accommodation and still free land is not at all doubtful.
seems; continue to pay attention to the still slight mobility and rapid
Determination to break away from the ground you are building and
to move elsewhere, and one puts an emphasis on the still very
clear memory in the Baseners of the old ancestor Turun and of Aqu,
which certainly belongs to a higher antiquity and our emigrants
in the same area where he had settled: so
one will be inclined to describe the creation of the monument in as
early time to set.
A barrier to this regression could be the already occurred
settlement of the Tyrrhenians in the Fothale seem to attract; more specific,
if they, as complete overlords of it in its entire extent,
as they have been since the first half of the second century of the
Unfortunately, according to the words of the inscription, this remains

unclear; indeed, that date would lose all meaning if,
As O. Müller claims, “the original Italian people of the Basenians were
right times in extensive areas of the Padus - Thales , as well as on
Apennine is to be thought of as living""). The Perusinian text seems
However, such a hypothesis does not seem to be at all favorable. Because not

Do those who are returning to their homeland present themselves as emigrating?
driven Basener, but - "it was a disgrace to see*" - how
those who went abroad. To relatives who had gone before them,
they arrive, but not a word about the fact that there is their homeland.
Much better than according to Müller's hypothesis, everything turns out
the national tradition, according to which from South
Etruria, by Tarquinii, the expansion of the Tuskers began and in two,
by Aulestes, who founded Perusia, and Aqu, the builder of Felsina,
represented branches unfold on both sides of the Apennines
Such spreads of tribes and peoples into new
Areas are at least as often characterized by continuous, even long-term
repetitive reinforcements of smaller troops in the specific
direction taken, as it were on a national road, to which
a kind of instinct, as if by a single, large, overpowering
The inscription from Perusia puts us in the middle of
into one over the Apennines from the south in ever new
waves flooding over to the fertile lowlands beyond
Volksstrom ; it reveals to us some of the causes which this flow
a) See O. Maller IS 203.
b) aaO IS 133.
I. Large Pofusinian inscription. Time of composition. 99
in flow; it shows us that the Tyrrhenians in the south had a
suffered pressure as they headed north.
One should not object that those Tyrrhenians,
who had their first settlement in Tarquinii, necessarily sailors
had to be, therefore with our rasenian emigrant in no relation

context, because these are farmers. Because
the same transformation process has been repeated many times in riparian states;
in a manner extremely similar to the Tyrrhenians, even in
our times, for example, with the Mohammedan, wild-fanatical Moplahs
in Malabar. They are descendants of the first Arab settlers on the
Malabar coast, who married women from the country. In the past
they were pirates ; since this trade has been stopped for them , they are at the
Coast enterprising traders, industrial and mischievous, sometimes rich
and refined; in the interior they cultivate rice and garden land, are thrifty
and strict observers of their religious customs *). A description,
which could be transferred move by move to the Etruscans.

The most remarkable and most important thing for determining the time
It seems to me that in the whole document the subordinate or rather
depressed position of the baseners. Have they ever heard the high bang-
taken that* according to Dionysius' '') irrefutable testimony the tus-
Chinese nation named itself after them ^Paaivat, so after this rise
A descent to helotdom is hardly conceivable.
but the opposite; for example, in the way that those who landed as seafarers
Rasenian Tyrrhenians, cultivating agriculture and stationed in the inland
land among the Pelasgians and other Italics branching out and expanding
spreading, initially only tolerated, subject to interest and tax, of the con-
Nubium, gradually becoming intermingled with the natives
melting, through their higher culture, technology and artistry
finally rose above these and communicated more than received,
stamped their own peculiar type on the whole *^).

origin of the Etruscan nation, for which the now brought to light
fact of their Semitic idiom, which is far more
seems to speak of an origin via the sea rather than from the Alps,
throws a new weighty moment into the balance, the result can be
lowland of the Basener and thus the creation of our monument
hardly into any other era than the era of the not yet completed

a) See Ausland 1857. No. 39. p. 915.

b) I. 30. (cf. O. Müller IS 71).

c) See O. Müller IS 100 f.

Melting. Such a process could or should have been much more effective.
if he was a peaceful one, very slowly, although it was probably
might have happened that while at the starting point, in Tarquinii, a
rapid superiority had resulted, elsewhere the further into the interior of the
Country's sporadic-rasenian settlers in sensitive
dependency, and when this became too unbearable, preferred
a more fortunate group of the
To follow your own than to turn homeward, where no tree
was no longer for them. Incidentally, there was still time for other incoming regulars
enjoyed in the same place from which some fled, under changed
Under certain circumstances, a more prosperous habitation is at least possible.
As everything we have considered so far essentially boils down to
inclined to make the composition of the inscription as late as possible

Finally, the position in which the Klensier in

appear in our text, drift in this direction. Their possession
of Clusium, which was formerly called Camers or Camars (see above
to line 10) and the Umbrian Camerten, which also belonged to the
Occupation of this area by the Etruscans subjugated inhabitants,
like the Canaanites among the Hebrews,
sets a barrier against going back to the very early period;
but how the Klensians appear to be spreading here is
One can recognize them at an earlier stage of their power. They take
After the departure of the twelve Rasener, their exposed, until then the Vel-
tines, without the latter having the right to
to prevent in any way, but they do not act directly
aggressive, because in the dispute between the Raseners and Veltinem at
their borders, where they do not seek help from them, they mix
but simply seize the opportunity to expand.
From such unmistakable superiority at least so much is said
know that our monument was not built in the period around 450 — 470 after
the city. Because Volsinii was after the fall
Tarquinii's the strongest state of Etruria'') and would it take the way
did not accept the seizure of his lands by the Klensier.
Were the Clusinians the powerful ones earlier, the Volsinians later, as
It can be concluded that already at the time of the elder Tarquinius
supported the Latins against Rome ''), while they did not take part in the war

a) Cf. Lepsius on the Tyrrhenian Pelasgians. p. 28. 29.

b)See O p. 125.

i'

) Uion^

1st

I. Large Peruvian inscription. Time of composition. 101

Later, in the year 458 AD, the Volsinians participated with Pe-

rusia and Arretium in league, “tres validissimae urbes, Etruriae capiia^'

Liv. X. 37, took up the fight with Rome, according to such a

change of power between those two cities according to the witness

nis, which our inscription for the superiority of the Klensier

whose composition is presumed to have taken place during this early period

must be.

We are countering these upward signs in time

further those who have a lower degree of

The most important, if not the only, seems to me from the political

Involvement of the Etruscans beyond the Apennines in the first half

of the third century of the city. When the

Celts, mixed with Ligurian tribes, over the Taurine Alps

and from 200 to 240d. St. the Etruscans occupied the land north

from the Padus, gradually pushing them back and

displaced, their situation was by no means of the kind that

Perusia could somehow still reach the fleeing ßasenem, after just

these areas on the Padus to direct their march. As well as with the domestic

cial institution of their relatives there are known, could they

a report of the difficult wars in those regions

lacking, into which even the Veltinian violence

rules could not possibly have been brought about. Rather, the Gallic

Conquests up to the Padus drove away the Etruscans who were settled there

to Campania, where they were exiled in the year 324 under the
Walls of Kumä appeared "). In the fourth century,
the whole Padus country in the hands of the Celts; Felsina, the foundation
of Aucnus, and Hatria are Bojish. From such a late time must our
Monument therefore apparently has to be completely ignored.
Unbiased and without any secondary consideration of the overall impression of
historical situation from which our inscription emerges,
If you devote yourself to it, you will see the monument in times like the building of Rome
under the ancient kings, as women
were still so rare that people were inclined to steal them, in times when
where the Tuscan people still consist of its various components
formed into a unity.
However, the result that emerges from the above consideration
the graphic side of our document, in direct contrast
a) Compare O. Müller IS 204. 206. Mommsen Rom. Gesch. 1. S. 84 f. wants to
against the Celtic invasion of Jiombardei to a later period.
102 ^' Inscription on Aringatore.
ZU seem to stand. His letter ductus belongs to the young, where not
most recent period of writing. Nevertheless, I consider the contradiction more
for an apparent, but in reality unbalanced. The important
The most important date, perhaps the only decisive one, is the occurrence of the A,
allowed, since its use among the Dorians and Aeolian is documented until
40th Olympiad (620 BC, 133 AD) is proven, just up to the
to rise to the ancient royal period, where the historical signs pointed;
and still an even earlier use of that element remains in the

Greeks and subsequently the Tuskem. Enough, how little-
at least with regard to the latter, temporal boundaries of the writing periods
which are not yet completely unchangeable, not all
Darknesses are lightened, which are based on the transplantation of the scripture to
the Tuskem, the gap, if it exists, seems to me
between the characters that can be read from different sides about the
The time of the Perusinian monument at least not as a
unfulfillable.

IL

THE
INSCRIPTION ON ARINGATORE-
COMPLAINT OF A BLINDED MAN.

TAF. I. N*. 2.

The declared stone monument of Perusia is, in terms of content and
Form of writing the inscription on the famous bronze statue, which
under the name of Aringatore or Metellus, also Haruspex, allbe-
is so close that it has a certain right to be
The picture was painted around 1573 next to the
Lake Trasimeno, now it is in the Grallerie at
Florence. More than six feet high, it represents a man wearing the toga
Tind the pleated pallium, the tip of which was draped over the left shoulder.

beating is; the head is uncovered^ the straps of the shoes almost to the
Knees slung up; one finger of the left hand is with a ring
adorned 9 the right hand raised in the manner of a
orator or a petitioner. At least that is how Lanzi

II. p. 547 ff. and Micali HI. p. 70 the meaning of the arm raising.

May I, of course only according to the illustrations in De mp st e ri Etrur. Regal. I. Plate XXXX, Micali Plate XLIV. No. 2, Kollar Staroitalia Slavjanski Taf. XIX. No. 1, to make a judgment about the facial expression,

So a person who is gripped by deep sorrow and severe pain

His pain can be heard speaking. From the clean-shaven chin and the

Nature of the work Winckelmann') concludes that the work may be

later time. Because it is unmistakably a specific person after

life, it would, because the beards among the Etruscans like

was common costume among the first Romans, in earlier times with

a beard. The character of the writing could also have

If the times were fixed when the

two or three periods of the Etruscan art style, which the famous

art connoisseurs, separated, a highly desirable

Criterion also for other purposes, e.g. the history of writing;

Unfortunately, this is not the case.

At the bottom of the statue's coat hem, where the star

chen is the inscription:

.

The character of the font shows only a few barely noticeable differences.

ities from that of the Perusinian inscription; namely, next to the V here

also a T , with ^ the lower line is placed further down and in a more slanted

direction to the upright rod, the Q lacks the line

below, at least in Micali and Kollär, and the 4^ has the opposite

hook not at the bottom, but further up, as on the dori-

ian vases, the vase of Cäre and in the Ionic script in the age
of Simonides "*).
From the legend we immediately see two Perusinian stone
well-known proper names again in mind, at the beginning IM 3 ^/ V fl
*>'»z;tiK Aulesier and at the end of the first line ■»•i33''rD Klensicr. Next

a) See his works, edited by Meyer and Schulze. III. Vol. S. IS!).
b) See MommBen's Unterital. Dialekte. Taf. I. >'ranz Epigraph. P. 25.
104 ^^* Inscription on the Aringatore.
In the middle of the same line the MI read there in line 4 returns again^ the
irh here also for tt:'»K man take. The intermediate V 9 1 3 141 is
thus separated on both sides as a separate word. Easily
one knows the equivalent of the Arabic J^ (J^) ^^publicity,
of the Hebrew and Phoenician bu553 Gletchniss, especially aphorism^ mocking
which, for example, at the beginning of the fourth Numidian inscription at
Gesenius') b:>nn:?U3'bbu3ö image of Scheöibal also the meaning of image-
nis, which on our Etruscan statue is just the designation of the
It certainly gives an excellent meaning, but not without all
Further may be noted immediately, since for iL'^fi« bna as Stat. constr.
in the sense of a man's saying can be cited that in the following
In any case, however, a statement is
the name of Metellus is to be considered eliminated. - The remaining
\ /\ Group up to IM M3 ^/O can be read as b:> •'iüNSa or b «"»tofitM, di
(Y the preposition a and a noun coming from Chald. DK2 and TDNa
tnoleste, aegre tulit, arab. ,jmwo infelix, miserjuit, malis et damnis af-
flictus fuity or ^j^^L strenuus et audaz , validus, Jartisfuit; of that

Nouns (j**b malum , adcersitas , poena , from which also the plural for infar-
tunium, aerumna is used; in the Chald. Kui'^a malum, malitia {T\'WH^tst
malus status y mala dispositio), with which the Tuscan by the ending N"*-^
formed nouns may be considered synonymous. I i 3 ^ as an adjective to
Lord for malus will meet us again in the next inscription ; how
1 Mos. 49, 7 is said of the perpetrators of injustice | ain .coi£^la^
her anger is fierce for tr^cp Dnnsy in the original text. — The presented
The man is therefore in misfortune or displeasure, indignation^
or boldness. "^u:2''b;D'b denotes the object with respect to
or the preposition b is taken as äUJ! ^, because of the Klensier.
the reading V:? above, against the same meaning emerges.
In the course of the text, the separation of M 3 O is to be
one word is completely secure, because what follows is the beginning
a legend that I deal with under No. VIII., exactly the same
occurs again; but with regard to the interpretation of this 13 or 'J'^d
You can try different ways. In two main directions,
depending on whether this word is drawn to the previous or following one.
For the first, the just noted beginning of a new self-

constant legend of the words according to M 3 3. seem to determine;
a) Dess. Monument. Phocnic. p. 207.
11. Inscription on the Aringatore. 105
But that is not consistent; why could not a
the same sentence could have been extended with a foreword?
Try to use]D as an adjective as in Hehr, justtts, probusy syr.]jlm^ with ö'^fi«
to join : a righteous, brave man, resolutely resists the

word order; another, *p^ perhaps as the third fers. preterite. Peal after
the Hebrew and Aram. Forms like]'»2, n*^» with the Arabic, ..^1^ med. Je animo
To identify demissofuit is correct, apart from the problematic
such a combination of forms, the content of the following brave saying is not
rightly, and that one would hardly cast a bronze statue of someone who
Unwillingness has shown itself in dejection. But would finally "JD as
Adverbium so, therefore, pulled forward, so a word is missing, which is
could join; one in the indignation – so only through
He therefore used the ellipsis for spoke and pointed to the frequent omission
of the "^tÄi in the Old Test, be provoked, but that is also hard and above all
more precisely, where one can get by without this. So I take it as a follow-
genden as an adverb in the meaning recte, correctly isfs, so and not
It is different, as 1 Sam. 23, 17 also my father Saul p :?n*»
tcetssy that it is so (happens, not otherwise); it comes pretty much
agree with)m in reality, truly, as in Zabischen^l^ utique,
or with as much as Jer. 14, 10 ynaV lanfi« 7S so much did they love to wander around
wander, indicating the quality of the accompanying verbal term.
This is contained in 3 V 8 ''ta, the 3 Pers. Sing. masc. in Peal after
the verbal form of »b ("i), predominant in the Targums, ending in
·^ — ; not Heb., Aram., Arabic, Samaritan. consumtus, ad nihilum redactus est.
The subject is in t M 3 Q nttjn = niijn; infinitive used as a noun
from ttjn*' to possess, like nuJT», äj, possession, property, and as Stat. constr.
to connect with the following noun. ÜOi ps? Segolat noun, her-
coming from the only Arabic root :J^ inßrmus, debilis
fuit, whereof i>Lß impotens, \y^s^ oiled, helpless woman, so from a child-
loose widow (Kosegart. Chrest. Arabic p. 85); like jj5\x: means Tay

Helplessness, impotence, for this the concretum powerless, as it seems
those who have fallen into legal and defenseless conditions due to political oppression,
Weak. The verb in the masculine form with the subject gen. feminine does not fall
because it comes first; cf. Gesenius Lehrgb. d. hebr. Spr. p. 716,
Ewald's Ausflhrl. Lehrb. d hebr. Spr. p. 686, 1.
To the sense so much has the possession of the weak been destroyed
one also, if •^tn was taken as a noun - •^ia destruction,
where then "p before the noun : thus destruction of property a

such destruction 9 as 1 Kon. 10^ 12 D'^a^prM *^ae^ ^s; such sandalwood.
One then has, as is often the case in the Alt. Test;, to suppliren the verb, substantive.
Now ^ whether p is only an affirmation or the high degree of
Destruction her\'orheben^ a After instruction and justification first
Such an exclamation must be expected, which is unmistakably the one in the picture
The man portrayed has done this. It is taught by a horror
exciting example.
MIM3t^/MMfl contains the two words 'j'^av nbttisK, the first of which
as a derivative. Infinit. Aphelion is sufficiently identified by i^2 ez-
iraxity ezuity J^ celeriter extraxtt, amovit quid. In f'^rr I believe with you
o <• o «
Certainty to discover the Tuscan dual form for trr^v , o^v^ ^*^ ^^'
the eyes, the plucking or removal of which causes glare
The expression fits, if only the vision on violent, rapid
Way destroyed, the eyeballs were not drilled out. — The
Frädicat follows in OV 1 3 , in which by virtue of the early results on

the letter validity rrn:^ can be found, which in the Hebrew
existing n^nr , but in our tusk. text not in the meaning pre-
schrifty but like ir^v and tn^yn testimony. The following I would like to
perhaps as a suffix of the 1 Fers, to be taken, with reference to the
the ; only what follows is what Ojli demands. Even so,
the man in the picture ivn his claim on the mutilation of
the eyes.
Turning to the rest of the legend MOI^/^ilYMäMI, I have
I first want to mention a difference which concerns the meaning
of the eighth element from the end, namely whether it is the Greek
% or \p. A new investigation on this would be after the
in-depth discussion by one of the most knowledgeable scholars, the
Mr. Frofessor Fabretti, in the Archivio Storico Italiano. Nuova Ser. To.
VF II Estr. S. 6 f. completely superfluous; the occurrence of \pl in Tus-
Chinese is, as the aforementioned scholar assured me in a letter, over-
not proven at all; and now also improbable because the
Semitic languages do not have such a double consonant.
the correctness of the reading chisvelics (not psisvelics) in our text
There can be no doubt as to how this can be concluded from purely graphical reasons
was, it is now confirmed by my interpretation
This was extremely difficult. Even if the I belonged to the previous
It was initially quite uncertain whether the ni^y belonged to the outgoing one; without th
the noun gives a sufficient sense; but if it is used for the following
taken, a series of new combinations are added to the otherwise

already diverse enough. The amphiboly of the crowded on
consecutive characters MO — ^ i — YM , the vowels , where
a breathy sound may be missing or a semi-vowel, the lack of any stop
for the word division, and finally only fragmentary knowledge
of the grammatical Tuscan forms pressed with united force
the decipherer in an almost frightening way. Finally, a solid ground
won when for ilYM the combination with the Arabic l^J» was
found, which apart from the meaning hdsta confidit in gas part i's
Lexicon Heptaglott., also that of Frey tag (Lexic. arab.-lat. ud W.)
eruit oculum from the Kamus. It is strikingly so
exactly in our context that it will not be abandoned
could. And vn^ is the form of the word with passive meaning, so eru-
iu8 (oculis). The previous 3 MI can now only be Stat. constr. Plural,
of yy, eye, and in the remaining MOI ^/ ^ a composition
sition from the preposition a and a coming from the Badix J^
Noun. The meaning of this and the related verb ja! percusait
pttgno in pectore, maxilla vel reliquo corpore (see also vi>^ penmssit)
is to be understood here according to the connection between the fist being limp and the e
Because both eyes have been deprived of their light, the sleep must
been repeated by the Klensier against the Aulesier or with both
The fists must have been used, in which the intention to blind as well as the
most wicked malice is revealed. — So I get the text:

· •• T • •• * • •• •• • •• ^

· • •• • •• y ■ «f ^ •• •• •• •• I ••

An Aulesian. Portrait of a man in bitterness over the
Klensier:

“Thus the possessions of the weak are destroyed! Destruction
m
of both eyes testifies, the eyes of the blinded by
punch /'*
With this definition, the punctuation is so correct that
the relatively often used period three times at the end of the words,
twice after the preposition, three times before the final and once after
the initial letter. So we take pretty much the same
Principle true as in the previous inscription

108 H. Inscription on the Aringatore.

The historical situation which gave rise to the monument
It is clear enough to us that there was a severe, brutal mistreatment
of an Aulesian by a Klensian has occurred, whether against the
The man depicted in the picture himself, or against a fellow countryman of the same,
in which latter case the speaker only uses his voice of indignation
or indignation about the horrific act as such will not
decided by the words of the inscription itself, because these fit
both versions, but by the nature of the image, in particular
but by the formation of the eyes. The images at my disposal
ations, only on a small scale, drew attention to myself and others
the impression that the man was blind; but to be certain about it
I wrote to Dresden, where the Royal Museum
seum there is a good replica of the statue, to Profes-
sor Dr. Hettner, and further to Italy to Mr. Fahre tti. Both
Scholars have with a courtesy for which I warmly welcome

stem Thank you, I feel obliged to provide information to the effect that on
Dresden cast the eyeballs are full and round, considering
of the original in Florence, which Mr. Fahre tti often
He remarks that he cannot decide whether the holes
in the eyes through time and the thinness of the bronze,
or another cause. He refers to Gori's Museum
Florentinum (Plate LXXXI Vol. 3, Observat. in statuas ant. deorum et
vir. ill. Musei Flor.), where p. 82 notes: “Illud etiam notandum est,
quod attinet ad gloriam priscorum Etruscorum, qui plurimarum artium
inventors and amplifiers for the future, hanc aheneam statuam, ut etiam notavit
Felix Ciattius (Faradosso istorico ect. Perugia 1631), oculos ex gemmis
habuisse ; cavi enim adhuc cernuntur , adeoque perspicuum est gemmeos
oculos insertos fuisse." The fact of a defect in the eyes of the
Original is hereby established without doubt; about the determination and
We will now understand the meaning of these cavities after the inscription
become understandable to us, probably justified in taking a different view
than the Italian scholar suspected. The Aulesian depicted
is himself the mutilated one, but not the eyeballs themselves through the
punches, but were so damaged that he was
The artist described this through
the cavities in the eyes. The correspondence between the image
and the inscription statement is completely evident. Image and word preserved
now their right mutually affirming and loving
interpretation.
The speech, although short, still feels the emotion, a

extraordinary, in short broken, no longer connected
the sentences give vent to excitement, which in the special
This case is an outrageous example of how far abuse has gone
the violence of those in power against the weak;

everything they own is called into question where such bru-
Apparently the victim was not a man of the low-
the people, which shows its equipment; no less certain is the
Word of indignation^ as it is reproduced here, spoken by him
and the fact of such appalling behavior
by a Klensier against a noble Aulesier in reality
This clearly shows the superiority of those over
This at a certain point in time, but on the other hand also serves the
Production and installation of this statue as a testimony that another
Relationship must exist and a basis must be present where the thought
was protected from accusations against the Klensier. Through this image
We are thus presented with a historical situation of two political
communities, the Aulesians in powerlessness, the Eiensians in brutality
abusing their superior power over those, but not without public
protest raised by the oppressed.
After having verified that the statue was an image of a
The meaning of the inscription as a whole can still be understood somewhat
worded differently, which is just as acceptable linguistically as the previously followed
Interpretation. Namely ^;rbiN not as a statement about the nationality of the
that he was an Aulesian, but as a vocative and address to
the Aulesians, «-»ICKsa but in misfortune, Then an individual or

a community sees this image as a reminder of the horrors that
Klensier, in which the moving, in any case
The viewer was given a self-perpetuating warning to stop the mischief
to put an end to it. That the address is addressed to the Aulesians,
says that they are the ones who are interested in it; but the disgrace touched
only directly if the injured party was one of your own.
To the above mentioned local legend about the Peru Foundation,
sias by Aulestes expressed the view that Aulesians had a different
drawing for Perusiner, it seems appropriate to add here the following
solution that it is still considered as undoubtedly certain in the
Poem by Bonifacius Veronensis De rebus a Perusinis gestis finds,
ches bears the name Eulistea"):
a) In the Croniche e Storie editite della cittä di Perugia di F. Bon/iini, Ar. Fa-
bretti et Fil. Luigi Polidori in the Archivio storico Italico. To. XVI. Florence. 8.6.
where III. Mishandling of a GreU.
Venit from Ursarum boreali nuunmus axe
Heroes, populace empires that cause salutis:
Affiiit, Eulistis morbos ac expuUt amnes.
If the Penisinian stone inscription already indicates a spread of the
Klensier on this side by taking possession of the Yeltsin
lands left by the twelve Rasenian families-

ten, they now appear here in full practice of a blood-stained
tyranny that was even more cruel than that of the Veltines
It is very obvious, as the two monuments,
almost identical in writing, found in the same area

are, their two historical hints about the Klensier also
to think of them in temporal connection with each other, so that they
the local spread and the increasing tyranny of the clergy
imagine them in a certain period of history. Should a
A more definite assumption could be made, for example, the rise
men of the Clusiner at the beginning of the third century according to Boms Era-
construction, the culmination of which was the desire of Porsena (around 246 AD,
506 BC) is to be considered the time sphere where the creation
of this monument. "Non unquam alias ante tantus terror
senatum invasive. Adeo valida res tum Clusina erat, magnumque Porsenae
nomen.*^ Liv. II. 9.

III.

MISTREATMENT OF AN OLD MAN.

«

In Dempster's Etruria regalis Vol. I. Plate IX. No. I will take the picture
of a naked, strong youth, as he is busy making a
also naked old bearded man with bowed head,
arms and hands are tied together above the bend, with
to a tree trunk with a rope. The youth lifts
the knee of the left leg, whose lower leg up to the upper
is pulled up, firmly to the tree trunk, and as a result, so is in
his whole posture and muscle tension the mobilization of the highest
Above the group, in a line, is
the inscription:

III. Abuse of an old man.

in

Below is noted by Dempster that the monument is in Peru-
sia in Marmore apud Nobiles De Constanzis^ in the associated Paria-
lipoma. Passerii p. 33 but: Uma Musei Constantii.
y\f\>ii : ^f^\Y\R'^'i^f^z\v\\^'\^'m

From the legend we immediately come across the Aringatore inscription
well-known word Ii3^, '^V^^ miser or malus, vehemens, strenutis, forits,
audax, whereby >/31 is separated as an independent word.
After the otherwise prominent strong Aramaic colouring of the Tuski-
you will see the chald in it. b^a, Syriac ^^J^, Hebr. i^a, Arabic. jlju sir
vennuthen, which is in a Carthaginian and Numidian
Inscription also appears in ba contracted *). iajaSi the Lord ytax
e^oxTQy was known to be the chief god of the Phoenicians, and among the Babylonians
V2 , in the Apocrypha BijA. The further content of our legend leaves
no doubt that the "»ioKa Vsja here means an evil, daring gentleman
a) See Gesen. Monnm. phoen. pp. 451. 452.
J12 ni. Abuse of an old man.
and on the disciples goes^ who gags the old man. In Richt. 9,
51 the T'yn ^"b^^ lords of the city become alongside the other men
and women, as it seems, as oi fjyovfxevoi ttjQ noketog (LXX.) with
mentioned in the secondary term as optimates, principes, according to which here a youth
ling of the Optimate class; cf. Isaiah 16:8. —
The following M u? as an abbreviated relative and prefix instead of "^tz5n, is here
also from the corresponding next word graphically by means of the colon
separated, as elsewhere prefixes appear equally separated.
– Next in T fl ^ the ao chald. senex, actually canum hats caput,

syr.)LiX) canuSy senex, hebr. ato, whose root also in Arabic, Acthiop. and
Samaritan. is present, cannot be missed, since such an old man in the
works of art before one’s eyes; and only through this can one reflect,
whether the following 3 still belongs to this word , or to the following
In the first case, the plural would be Greise, which, however,
which would contradict the image representation, which only shows one;
I then move the element to the following word. Considering that,
i.e. in Mfl 13, the stems "^DS (Si2n) bauen or "^30 come into consideration.
The former makes no sense, the latter as "^sd^ represents an imperfect
Pael dar from the root nSB conver- used in Hebrew and Aramaic
tii, Pi. paravit, as in the formula ^y^ üse prepares the way Is. 40, 3, 57,
14. 62, 10. Malach. 3, 1 ; also in the Chald. Aph. praeparavit. The ele-
ment 3 actually only gives the Schwa at the beginning, in which the
preformative iodine has melted away here just as it did in 14if114i3tlil di
Döns^ I. 1 8 dissolved into the accompanying vocal. Since the preparation is considered a
ongoing, presently permanent becoming is depicted in the picture, so was
Only this tense form is permitted. That the third radical of the verb ni: in the im-
perf. in i quiescirte among the Tuskem, is sufficiently represented by forms such as TNn
I. 10, '^-)*^K on the Gorgon. -Schild cf. below. documented. In the remaining

Elements M fl >/i >/fl I recognize 'jyt:: b?, in which both times y is written
ly not expressed, as is often the case, possibly because the
Sound to an a« in Tuscan. The spelling of the i
for is we encounter elsewhere in our texts. The verbal stem j^b^
is preserved in Arabic «jü cutem detraxit , related to ^\Lö detraxit pel-
learn, Samarit. VZ*** (rbttj) excoriavit, chald. nVttJ pellis extracta ab ani-

mali. In the Chald. fi<Vä£ through elimination of the gutturalis instead of fi<y?as coria-

rius, corium aptans ■) the analogy is required, as is a

]- formed abstract word 'j:?bar merged into]tar, which has the meaning

tion skin peeling, flaying. "b? results after its use of

a) See Buxtorf. Lexic. Chald. Talm. S. 1919.

III. Abuse of an old man. 113

the cause of something happening, an accurate and easy

meaning. The inscription therefore states:

ibs by ^3D^ 3fflffi '^IDM 553 » T -• - :T. -

An evil herTy who equips an old man to destroy, actually.

prepares him for the skinning that he has to do with him

pre-Lit.

The punctuation, here a colon, is used twice in the word-

end and once after the pronoun. praefixum. This is in agreement

agreement with what is found in the Perusinian and Aringatore inscriptions

Hess. can be observed as a rule.

Through the presented content, the reader learns a little more about the

t

Meaning of the group of people, as what the representation of the picture itself

for viewing; the inscription points to the act of gagging

of an old man to his subsequent miserable fate and

increases the impression by opening up such a gruesome perspective.

expression of pity, as it is caused by the picture, to disgust and to the

Indignation against the young madman, in whose power the old man

is already there. To depict the act of flaying itself, preserved

the artist a commendable sense of propriety ; but in order to

Inadmissibility of plastic means for the representation of the whole

To complete the story of the event, the inscription could not have been dispensed with become.

How accurately the imagery matches its content is

This is most evident in the fact that, according to Pas er i's statement, many

who wanted to recognize Marsyas, Apollo tied to a tree trunk

which is said to have been abused, xov vno 0Qvywv kdyog ex^i vnb ^Andk-

ixüvog ixdaQivra avangefiaad^^vat Herod. VII. 26. For those with the anti-

However, for those familiar with the sculptures, the comparison was obvious, since

the chained Marsyas for works of art of various kinds often zimi

subject is chosen; also the consideration which Passeri

from such a version of our proposal, namely that the old man here

has no goat's feet, which Marsyas as Silenus or Satyr cannot do without.

cannot hold back, because only the Musee de Scidpture par

Clarac is taken into account, we have Planch. 542. No. 1139 A, PI. 541.

No. 1 1 37—39, PI. 486 B. No. 1 139 B a number of monuments presented,

where Marsyas is leaning against a tree trunk with his arms raised above his head

bound, but appears formed with human feet, while he

the satyr’s goat’s barrel only has PI. 544. No. 1142. But I find on

your Etruscan sculpture nothing at all that could cause

could go beyond what the inscription says, no blasphemy

instrument, as is usually given to Marsyas, not an emblem for

Apollo is present, only two naked men of different ages, in

the action which the legend says. It seems most certain*
to stop here as a realization of an effective
historical event, inspired by disgust at how
a warning sign against such hideous atrocities of the arrogant
wicked youth against the venerable age of every human foal-
had to address him.
We have therefore found in the three monuments interpreted so far a
small, connected cycle in mind, which is under the
point of view that oppressed Etruscans expressed their complaints about suffered
violence, unites into a single unit. The
The severity, the tyranny is so outrageous, the complaint so shocking,
that even a late posterity will not deny its compassion to those who suffer.
– Let us now turn to a counter-image, with which Si^^er the
Celebrate the humiliation of the powerful.
IV.
LAMB-LION.
TAF. LN*. 3.
On Eollar's nineteenth plate is under No. 3 from Dempst. Thl. I

Plate 23 and Passeri Paralip. ad Table 23 a picture of the Medici Museum
seum, which Lanzi (11. p. 522) used for a dog, col-
lar for the Dog Star. A look at my copy will show,
that only the lower half allows one to think of a dog; the
Obertheil decided not. — The image is made of bronze; over
Unfortunately, Lanzi remains silent about the place where it was found. The length of the
writing engraved:

fl^tMV^/fl^:M

IV. Lamb-Lion.] 1 5

The last three elements (la) reminded me at first glance of
the Hebrew and Chinese nbt3 lamb and the Arabic bLb pullus animalis bissdae
unffulae, whose equivalents are also present in the other dialects
A comparative look at the picture gave me the certainty that I
so that you are on the right track; for what can be clearer than that the
Head with the woolly neck and back belonged to a sheep? — The
The first four letters skal or sffal could be reminiscent of the animal name jackal
JIää remember, if this word is not considered as an originally Persian here
should be disregarded, especially since this predator in Europe
is not native, and its completely round and straight tail*) to the
in our picture strongly curved does not fit. — But also the eight
Semitic word bn© lion, common in Hebrew and Chaldean, a deri-
vat of J^js^Um brüllen , sounds so close to the text word
that when looking at the picture, the lower half of which is covered with the
clawed feet and the long, strong tail, a lion figure
represents, about whose identity there can be no doubt. The example
brings the permutation of the related throat and palatal sounds n and a
at least for this word in Tuscan to evidence, as in the Semitic
dialects nnn and nriD actually to cut, also to chop, ^sn and -^aD,
ian and baD bind are used alongside each other. — The double
pelpunct is here immediately after the first letter, as is the case
This occurred once in Inscription II.
Now only the two elements us remain to be explained. In-
by connecting them with the following, I get a passive connection

balform, cf. Ä^j^lK I Z. 6. 20, with inserted s, like such
in the Syriac conjugation Schafel is prefixed. But since the conjugation
bal root «bo begins with the ^ sound, which is preceded by a t
had to assimilate, I take the Arab and Ethiopian
tenth conjugation, the syllable vi>^^t> passive vi^^l as a prefix,
So, as in Syriac there is an Eshtaphal, a Tuscan
Conjugation Istephal, pass. Ustephal, according to their type fi<iüu:^fi< eigtl.
«bcsnttJiK, or with assimilation of the ü forward Kbn^-nN.
The meaning as a verb denominativum can only be a lamb
to be or to become, from which Istephal according to the analogy of the Arabic conjugation

to make a lamb, to become a lamb icollen, pass. to make a lamb
become or want to be made, — Bios considers the verbal formation
drawn, however, another derivation, namely from nbui,
a) See Rosenniüllei'B Handb. d. bible Antiquity studies. IV. 2. p. 150 ff.
8»
116 IV. Lamb-Lion.
X\m quievit, as Ethpaal with tian-spoken sibilans and dark vocals
inögKchseyn; Vdi. fecit ut quiesceret , pass. tranquillus, quietus f actus f.
The meaning: A lion has been laid to rest would be quite acceptable
; only the lamb figure would remain unexplained and a passive of Pael
by the syllable ui appears according to the above IZ 1 2 ad formam
Pual inflected example is not permissible. Therefore, in the first analysis
remaining, I get the legend :
TT
A lion is made into a lamb.

What the image and such inscription mean is easily
The symbolism is obvious, because no one
will think that it is only aimed at the representation of a kind of monster.
As with other peoples of antiquity, the Semites
quite common, through comparisons with animals certain characteristics
ten individuals, or of tribes or entire kingdoms. In
Daniel 8 , 3 ff. the Medes and Persians are described as a ram,
Alexander as a goat with a pointed horn, in the blessing of Jacob
(Genesis 49) Issachar as a bony donkey (v. 14), Dan as a serpent on the
ways (v. 17), Naphtali as a nimble doe (v. 21), Benjamin as a traveling
wolf (v. 27) and Judah, the mighty royal tribe, its unacceptable
Because of his tangible heroism, he is predicated as a lion, who comes from the plain,
where he has taken booty, to the mountains [as oqeLdqofxog Nonn. Dionys.
V. 363, dQ€aiTQog>og Odyss. VI. 130, OQeaßiog Op^ism, Cyneg. III. 345]
returned, lays down and rests in majestic peace, without
that someone dared to approach him and disturb him (v. 9). Especially
This last picture is of the lion or lioness, also the young
Leuen in the Alt. Test, almost like a standing used to violent
wicked Job 4:10, 11, whose teeth Jehovah may break Ps. 58:7,
wild, overpowering enemies, like the Assyrians,
whose roar is like that of a lion,
he roars like young lions
and growls and grabs the prey ^
she tears away and no one saves

Isaiah 5:29 cf. 31:4. Hosea 13:7, 8, or a strong heroic nation Numbers 1:14.

24, 9. The destruction of a political ruler is

in Ezekiel, 32:2 the Egyptian Pharaoh as D^ia n^DS lion of

Völker anriedet, 19, 2—9 described according to the same image:

IV. Lamb-Lion. 117

JHe became a young lion and learned to rob and eat people ^

he treated widows and destroyed their houses ^

and the land and all that was in it became desolate at the sound of his roaring.

Then the peoples from the surrounding regions

and cast their net over him,

and he was caught in their pit,

and they put him in a cage with nose rings

and brought him to the king of Babylon.

As with the Arabs, this comparison of brave men and

tribes with lions very often occurs, I content myself with

reference to the further evidence in Credner's D. Proph. Joel p. 110,

Tuch's Commentary on Genesis p. 569, Gesen. Thesaur. ling, hebr.

p. 147 with the one example from the Hamäsa (ed. Freytag p. 10) to

realize:

O^,^-^'^^ v3^aJÜ' « il\nC vL^^JuÜ) j C aamm< Uuumw4

We walked in the step of the lion in the morning time, when the

Lion hungry and angry.

From the attached remark of the scholiast \ö\ J^Jt v^^wJLjCaml Jüü

^yi^ JüLät one says: a man became a lion when he was powerful and

strong, it becomes clear that this comparison itself has entered into linguistic usage

the Arabs, whereby I cannot refrain from analysing the

logy in the formation of the vi>*aLü**»I become a lion with the fi<bt3it3i«

to the Jjumm will be highlighted in our text. In the Tuscan
Passive form is only used for a violent act, such as
a suffering of the same on the part of the one who had previously been a lion.
For the other not much less common image of the lamb for
gentleness, calm obedience, patience and devotion, powerlessness
I only recall the well-known passage in Isaiah 53:7 :
He was mistreated, and although tortured,
that he did not open his mouth

like a lamb being led to the slaughter,
like a sheep falling silent before its shearer.
See Jerem. 11, 19. Also fictitious animal compositions, such as the lion with
Eagle wings, the winged lion with human head and others are made of Da-
Niel 7, 4 and by the Assyrian excavations sufficiently as oriental
tal sense.
Do I need to say after this explanation that our questionable
118 IV. Lamb-Lion.
Image appears as a kind of victory trophy, which represents the submission of a
then terrible and powerful enemy in an appealing way
The tucked tail, the paw-like
Dog's raised paw, the head raised pleadingly upwards with the
gentle lamb's gaze, Everything is expressive when we imagine a defeated
People who were forced to work with the makers
of the picture to ask for peace. I don’t know what more pleasant
Interpretation wants to be thought up, even if the explanatory, in the same
In this capacity,

the monument was erected as a votive offering at a sanctuary

sen. Also, the association with the political thoughts

painters do not seem strange.

MYTHOLOGICAL and ETHICAL

INSCRIPTIONS.

V.

CHIMARA AND GRIFFIN

TAF. IL N». 4. $.

Among the mythological monuments of the Tuskers, the attention

ity of archaeologists and religious researchers to a large extent that

strange sculpture known as the Chimera of Arretium.

which is now an ornament of the Museum of Florence. See Creu zer's

Symbol. IV. P. 248, Preller's Greek. Mythol. II. p. 57, Dempster

I. Plate XXII., Gori IL p. 289 ff. Plate CLV. 2, Micali lU. p. 67.

Plate XLII. 2, Lanzi II. P. 543 f., Inghirami Monumenti Etruscan.

II. S. 37 with plate 36 and III. S. 289 ff. with plate 21. — It was in

Arretium , also not far from Lake Trasimeno, like most

The most important monument, discovered in 1534, is a cast

image in bronze and has a height of 2 Roman feet and a length of

4 feet. A mighty lion is presented to the viewer with

scale- or leaf-like jagged mane, both front feet forward

lifting, with the head slightly raised with the cheek half open,

unmistakably roaring. His neck protrudes from his back

and head of a wild goat with long, upstanding, curved

and ringed horns, her head is tilted sideways as if dying,

Drops of blood run down from wounds on both sides of the neck. The
Tail of the lion, which is broken off on the original and not
was found, ended according to the descriptions of the ancients in a snake
Hom. II. VI. 181 TtQoad^e Xitovy OTti^ev de ÖQaTUoVy /iiaatj de %l(jLaiQa, He-
siod. Theog. 204. 225. Lucret. VI. 319. In the present restoration
the. Snake the one hom of the goat. The work is in a cor-
recten and great style. "Si iubas excipias," says Gori,
1 22 V. Chimura and Griffin.
^jtotum corpus, rictus horrificus, cnira, artus, ungues, si costas, nervous
iDusculosque omnes bene observes, tanta ac tarn pulchra radiant diguitate
ac veritate, ut spectantium oculos ad stuporem perbelle adducant/' Das
Chimera image, as it was often sung by poets, was far in
Ancient times; it appears on the coins of Corinth, Se-
liphos, Akamaniens and others, also modified so that the goat was separated from the lion
carried on the back"). The inscription, facsimiled at Gori,
offers in the same letter form as the previous ones the eight characters
^MOMMIt
Exactly the same legend is found on another Etruscan
Images again at Gori IL p. 292. Plate CLV. , Micali plate XLIL
No. 4, Kollär Taf. XIX. No. 2, whose description is therefore useful
moderate seems to be added here immediately. It is a bronze small
Griffin figure with greedily open beak, lustfully raised tongue,
pointed ears, eagle wings ready to swing,
a lion's body in a similar position to the Chimera, the tail
upwards directed and curved, as in predatory animals when they
In both pictures, the same mental

Mood of greed, desiring prey or wanting to attack it
is preparing to be grasped and represented. The griffin image was
a few years before 1737 near Cortona at a place called t7 Campaccio
found; now it is kept in the Leyden Museum; its inscription,

one of the most diversely interpretable of all that I have encountered so far.
I was looking for, runs from the chest to the surface of the shoulder.
I believe that one thing must be taken as a firm starting point,
namely that the inscription, because it is on both images of such different
Nature and emblematic equipment are identical
cannot contain a description of the figure, but rather
neither the two common basic ideas nor an equal
direction of both. This eliminates all the possible
Interpretations which refer to the goat figure or to the roar of the lion
would go. So words like b*;« Aries y i'N actually Hirsch y Arabic.
Jul, which the scholiast at Mutanabbi by 'KtJ;^js>^\ sUJt wild goat,
Likewise, Firuzabadi can be interpreted by J^ rupicapra, caprea, except
Consider if they are also phonetically close to the text.
For the first part, words like ,<sJ<äj, «-äJ reciprocavii in
pectore vocem (related to a^3 rugiit), which, if perhaps also on
a) See Rasche Lexic. Num. Tom. IP II. p. 51].
V. Chim&ra and Griffin. 1 23
applicable to the lion, but not suitable for the griffin. On the other hand,
rather the stems aö: and :itt?5 app7'ehendtt , c-mu petivit aliquem aliqua re
c. vi r. and above all ?jiü: momordit can be consulted. To the
lion roaring for prey as well as to the griffin with its open

Schnabel fits this last one perfectly. Therefore I base
in this case, by separating 3 MM 1 1 as a special word.
could be obtained by another division 1 MM 1 1 by means of the
management of this as a Niphal of nDiö, especially of the dead
be stretched out according to the phrase that the niphal of the intransitive
Verba has the passive meaning of the transitive conjugations, presuppose
MttSin cf. D^n3^ I. 18 and mean: you will be laid to rest, or at the
Reading SAizJ^n and derivation of w'.^^v^ exitio dedii, perdidit, you will
and further by identifying the \l I with ^fij Starker about the
Determine meaning: You will be killed, strong one! If such an address is to the
If it is taken in a direction directed towards the creature depicted in the picture, it ma
Lions seem to fit, the goat in the chimera image would remain
meaningless and completely superfluous, thus unexplained. Also, the linguistic
logical concerns at least with regard to the sstz; that its
Niphal is only detectable in the meaning compressa est femina , and
Finally, one may rather make a statement about the
Monuments expect what they are or do rather than their fate.

If, however, you separate 3 MM 1 1, you get the imperfect form
Peal Sing. 2 Pers. masc. or 3 Pers. femin. ^uJsn with non-assimilated 3
from the Hebrew ?jipD momordit (Ethiop. iAYlI, Syr. transpon. Aaj, chald.
pdd) maxime de serpente, but also of the lion Ps. 22, 17 Tj'^rt "J^n^D
·»bain "»n^H Ä'^'^NS they bite my hands and my feet like lions,
The vowel of the last syllable is, as is often the case in the Tuscan script, un-
– With regard to the remaining ^/M,
A solution can be sought in two ways, depending on whether it is a com-

positum is taken from 1 and a noun, like b'^n Hebrew tremor
maxime parturientis , cui ingentem dolorem comparare solent ') (cf. Tib^n
dolor, tormenium), or as a word like b'^Snn , a form of bsia
Heb. and Chald. Niph. perculsus est terrore, pavore, timore, impr. propter
calamitatem, quae accidit, diso terrible, horrible. The unnamed
leaving out the n, in itself not strange, since the strong n is not
less is illustrated by examples such as Muphonnium, d. ^ as much as
örj-^SDö, Mytthibariim = ürv^'^yM2, Ynnynnu~yi':T\ in the Penulus of Plau-
tU8 (cf. Gesen. Monum. Phoenic. p. 368 f. 377), bart LXX ^'AßX and
a) Gesen. Thesaur. p. 455.
124 V. Chimera and Griffin.
many others confirmed. Depending on whether t'^na *TttJ3n or b'»?na ^^3ri read
is, you bite or it bites with pain y di so that it
Pain makes, or you bite (it is said) terribly, b'^na is in the last-
terem case used adverbial, as in Hebr. a^no all around, *T»ön always-
during; and I give preference to this version, even over that of the i^^na
as a vocative: You biting terrible thing!
The yield from such content of the legend about the nature of
mythical creatures is not worth mentioning with regard to the griffin,
for what the inscription says is roughly taught by the picture itself; in
However, with regard to the Chimera, it seems to be reasonable to conclude that
that the goat dying from wounds is just for illustration
of biting to death. This biting is done twice in the
two most dangerous representatives, the lion and the snake, sensibly
and appealingly presented, with a natural similarity of the
Snake with the lion’s tail invited both

in one image. The lion, who leaps quickly at the prey
is the force of the bite, in this secretly creeping
the consuming poison is the dangerous one. But both bring death.
For the griffins, Gori IL p. 292 already has a certain relationship
to Orcus and the grave from the fact that they often appear in the Etruscan
see graves are found attached, once as they were from the
Acheron, another time in battle with warriors who
are torn apart by them, but nowhere in such a way that they themselves as the
defeated; hence the same Gori them as symbols of death

and Necessity and Dennis') as embodiments of any
evil or destructive power, as is already evident from their combination
composition of lion and eagle becomes clear.
On the other hand, the latter claims that the Chimera is a
conventional reference to the grave — one could also say death —
because of their frequent introduction on grave monuments. One can
add that the commonality of one half of their
body with the griffin, which at least in Western culture
usually has a lion's body, there is a reason to also
to presuppose something in common through both ideas presented;
One of them has only a life-threatening reptile attached to it, while
in the other, the mightiest of the feathered kingdom was added
appears, but always pointing to robbery and destruction. In addition,
the relationship of their origin. Anyone who still has doubts as to whether
a) Dess. The cities and burial places of Etruria. p. 483.
V. Chimtoa and Greif. \ 25

* .• . . .

This is to be thought of as the griffins in Asia, where the "wonderful creature
far to the east, without the spread from the West to
to Persia can be considered probable, it must
the recent discovery of plates with griffins
in Nimrud by Layard") about the indecisiveness of his doubts
I have been interested in a special study on this subject, which
but is too far removed from my current task to be reproduced here
The fullest certainty about the origin of the griffin myth
by name and thought in Asia, although the basic
view there originally from the validity and use of a
such mythical creatures in the West was somewhat different.
Regarding the Chimera, however, I cannot help but
to dwell for a moment on the main features of their legend, because otherwise
not only the Asian origin, but perhaps even more than
through her image alone she is able to clarify her meaning. As
Böttiger was inclined to consider the Chimera as an animal of oriental origin.
symbol, Ricklefs'') finds this all the more likely because
Bellerophon on Pegasus apparently follows Perseus on the heroic
and sun's trajectory, both heroes the scene of their activities
ity in the Near East and appeared as fighters against wild beasts,
which the fantastic Orient, probably not always significant, in monsters
Now let Sic kl er continue with his interpretation of the
Name by the red roaring and the fit as a symbol of the
Vulcan, as well as Bellerophon]iN"q*^yt^a as husband of rain, by
whose outpourings the volcano had stopped, overshoot the target,

how this scholar, with too little rigor and luck, etymologised

gized to be able to follow it; but the Chimera name

the real root word ^ntsn too close to be mistaken

Only the meaning is by virtue of the image and the conceptual sphere of the

related Semitic words a far different one than that of Si ekler

meant, lön, -^^ IX. XI, -♦i> means to be red (like wine), to roar,

whirlpools of wildly rushing waters, covered with pitch.

come among others the derivatives ^*iön, »U^ donkey^ as well as the wild

like the tame, reddish colour of the last one in the southern

lichen areas, ^^Tsn; an animal from the deer family, also

from his reddish skin, and *^73n earth pitch and asphalt. Let us keep

this last chetnar the news of Pliny V. 28 of a mountain

a) See the same Nineveh and its Remains, translated by Meissner, 2nd ed., p. 77.

b) In the Encyclop. vonErsch u. Gruber. Art. ChimAra.

126 V, Chimera and Griffin .

Chiinära in Lycia^ where naphtha springs were located, and that

also probably other places where fire broke out,

had the same name'), it is certain that Chimaera is a

Semitic word derived from the designated root word.

Having established this, it follows further after the use of the two first

given derivatives, namely the one with Xl^aiQa phonetically exactly

consonant ö.U^- chimara , asina , that this word also a like

wild donkeys and deer in the wilderness and on mountains living animal

with reddish skin from the goat family, the Greek ;if/jtmi^a,

Goat, the Lycian wild mountain goat. Because the names

similar animals often overlap in linguistic usage,
like the species of animals themselves. Chimera is therefore, like many
another word naturalized in Greek, a Semitic word that in
Semitic has its roots and regular derivation. As the In-
script of our animal composition, so its name is also Semitic
and this refers to the goat as the distinguishing feature from other
such compositions in which the lion appeared.
The descent from Echidna and Typhon (Hesiod. Theo-
gon. 319 ff.) is explained in part by the half snake
body into which the tail ran, with regard to Typhon can be
neither should the meaning of the destroyer be left at all,
so that only the pernicious nature of the Chimera is affected by such descent.
or it may be due to the origin of Typhon from Tar-
taros and Gaea the Chimera's belonging to the underworld and
whose power to kill and destroy is expressed. If the

Greek Typhon could interpret himself through vCqxji), this creates a
first expression of the name by Semites — and they lived in numerous
rich tribes in Asia Minor, where this fable also according to Preller ^) has its
Origin has — not excluded. f^DiE, which according to usual
Sound transition ^^äl? Death is related, means the hidden in deep
Darkness, what the underworld was considered Job 10, 21. 22. To the realm of the dead
The Chimera therefore has the Semitic derivation of the
associated names a certain relationship, as their image already suggests.
which nobody would imagine a simple hunting scene, the killing
a goat by a lion or a snake, will behold.

Rather, the two kinds of unnatural death, which are associated with the

a) So Ricklefs in the Encycl. von Ersch u. Grub er aa O.

b) See the Greek Mythology, IS 51.

V. Chiinflra and Greif. 1 27

hunting-occupied peoples of southern regions were most represented,

by attacks and wounds from ravening quadrupeds or by

Snake venom, may have first printed the image, after which it

a symbol of sudden downfall in general, also through great natural

catastrophes such as volcanic eruptions etc.

The other features of the myth are connected with that first,

of Bellerophon as the conqueror of Ungethüras, whose name

is simply interpreted as 'jnfi^D'n b:>n Bei rophon Lord (God) of the Healing Sy

healing god who heals the wounds and prevents sudden death (Chimera)

destroyed, the Lycian sun hero — Bei, Baal of the sun is all-

knows — because for the light of the upper world he receives the spoils of the dark

Depth, hence on a vase painting Bellerophon's head, while he

XJnthier kills from above, surrounded by a large crown of rays**).

As for the interpretation of 1i«di as an infinitive (cf. 1a") jP) or par-

ticips with the ending "jv- the Punic ruferiy y^^^'^ AerzteVldLUt. Poenul.

V. 2, 46**), the idea of the healing

God in the angel tfitsn ^Paq>ariX di God heals Tob. 9, 5; at the

But according to the previously mentioned view, ^AnoXXwv was

God of light and at the same time the most effective of all healing gods, dle^Uaxog and aT

from Bellerophon, also related in name, Asklepios and Aristäos

are actually only a special phase of his nature^), from which in

As a result, all doctors who learned the dvdßlriaiv d'aväroio Callimach. in

Apollin. 39. 45.

The winged horse finally fits into such a view

Pegasus, on which the hero Bellerophon rides to defeat the Chimera.

The name, which Bochart Hierozoic. S. 99 ed. 3 Leusd. from the

Semitic, but against the grammar, derives as

■

üi^ya-aog ab by a composition of *L^, Nom. actionis of L^ö

or L^i de improviso irruit in aliquem, thus incurstcs, impetus improvisus

and D^O Boss; it describes the wild blasting of the boss especially

with hostile intent, as L^ from the attack of violent death

is in Extraits de Boman. Antar. Paris 1841. p. 101. The related

ic^is ((^li) stands thus from the proud charge of the Chaldean horsemen,

which "fly quickly to the eagle's prey" (HeiUdheLk. 1,8).

This passage also highlights the significance of Pegasus' wings.

But that this winged horse refers to the speed of the warhorse

a) Preller aaO II. 8.58.

b) Cf. Gesen. Monument. Phoen. P. 370.

c) See Preller aa OI 8. 169 f.

1 28 V. Chixnära and Greif.

proves his Gorgonian descent; for as I will explain below,

thue, the Gorgon is Fersonification of the terror^ which the mirrored

Ore weapons spread. Hence the fusion of Pegasus

with the Medusa to a subject on a Yasen painting in the Royal

Museum in Berlin, which Levezow finds extremely strange*),

which, however, can by no means be regarded as a mere artistic idea, but

had its true and most authentic cause in the basic idea of both structures.
But what is the warhorse supposed to do in the fight against Chimera,
one wonders if these sudden deaths by wounds from wild
Beasts means that medical help (Bellerophon) averts? The ant-
word is not difficult. When the peoples of prehistoric times learned, they rode
To fight with the Eaubthians, they were in a new, for the
Security of staying in the light of the sun has entered an important stage;
the Orcus rapaz (CatuU. II, 28. 29), which is like a roaring lion
His power was taken away from the insatiable Sheol, that underworld which
according to the same image borrowed from the beast of prey in Isaiah 5:14.
Habak. 2, 5 opens wide her greedy mouth and tears out her
Throat without measure.
From this perspective, it can finally be no more than
It may seem merely coincidental that two works that are in many respects valuable,
namely the scene of the killing of the Chimera by Bellerophon and Me-
dusa after her beheading with the immediate following birth
Chrysaor's found in a grave on the island of Melos and probably
were attached to the wall of that tomb**); they belonged to
their basic idea as the most suitable counterparts to each other.

Is the above solution to the chimera myth in truth a
Progress of his understanding, the picture of Arretium will neither be the
The only and most significant example is the new Tuscan literature
temperature and further illuminations to be obtained with the help of Semitic
about many other obscure parts in the realm of mythology.
a) In the Proceedings of the Royal Academy of Sciences in Berlin. 1832. p. 197.

b) See Levezow, op. cit. 8. 217.

VI. Summer Picture. 129

VI.

t

SUMMER-PICTURE.

TAF. II. N«. 6.

I

In an appendix to the monuments of the Lower Italian dialects

Mommsen, p. 359 ff. a bronze statue found in Staffolo near Osimo

tute in a way that is as accurate and

Criticism can truly be regarded as a model. By undertaking to

writing on it, I ask for permission to use that description

to be allowed to reproduce here verbatim.

“The character of the writing itself is fluctuating; the alphabet of

Inscription may be Umbrian (since the first letter of the first line

can be read as well as v as c), but also the Etruscan, so

that one has the choice of either importing the statuette from Etruria

or to be considered to have originated at the site and in the Umbrian alphabet

written. — caispaizvariens

iuvezalse8{t)ure

Bronze statuette high 10 once Roman Masses, found in Staffolo near

Osimo in Ficenum , owned in Lanzi's time by the Abbate Santini in

Macerata, in Amati's time by Pacifico Giorgi in Mondavio. Published by

Lanzi(Saggio T. IL ed. 1. p. 528, ed. 2. p. 451. tav. IV. n. 3. tav. XV. n. 4)

after a drawing by Amaduzzi, whose copy I also have under

his papers in the public library in Savignano. Better

published by Amati (giomalo Arcadico T. XII. parte III) according to the original

ginal. The figure is also mentioned by Colucci antich. Pic. I. p. 50.
Amati describes the statuette as follows: It represents a
graceful youth wearing a cloak on his naked body;
this coat, thrown over the left shoulder and from there over the
Back hanging down, comes back at the side under the right arm
to the surface, where it falls down a little and forms a small lap;
He then covers the body above the navel and hangs with his
outermost hem in a well-understood throw over the left arm
The head is tilted slightly to the right; the large eyes are
very expressive and the face has that yoQyöv xal asfivov, as it
the spear and light-sending god. The hair is in curls
9
130 VI. Summer picture.
separately, two of which are more prominent above the forehead and equal
sam are the beginning of that yiQcißvkog or double curls, whereby the
later artist characterized Phoebus. The head was surrounded
of six long and pointed rays, three of which are usually completely
broken, the other three are now blunt and bent : why
Lanzi's illustrator took them for laurel leaves. On the back of the head
one sees a circular band, as it were around the six-rayed diadem in
to insert it and fix it. From there the hair falls into three
Ringlets, two of which are stronger; the rest of the hair is
indicated by a number of curved lines, which run from the crown like
start from a center and use a sharp instrument to

seem to have been scratched into the soft clay. This part alone is in
the old dry manner usual in Etruscan sculptures
But it is not visible either. The right arm, which is
was stretched, has broken off in the middle of the upper arm and still shows
the trace of a cutting instrument; closer to the body
drawn and to carry something on the elbow in horizontal orientation
bent arm is mutilated only at the wrist. The whole body
, rests on the right leg and the right foot, which is undamaged
is, but the old plinth is missing; the left one cut off below the middle
Leg shows the most natural and graceful movement by the
thigh extends forward and the leg shortens as it retracts.
Undoubtedly, the statuette represents Apollo as the sun god; roughly like
Maximus Tyrius describes him (Diss. XIV. p. 1 59): ^eiQdxiov yvftvov ix
Xkaf^ivöloVy TO^drrjVy diaßeßrjudta zoig noatv uioTreg ^iovxa ; the rays
Philostratus also mentions him where he mentions him as a wrestler Cicon. hb. U.
19. p. 842). Our statuette may have Plectrum and Cetra, or a laurel
branch and the bow, like the bas-reliefs and the coins
Apollo is usually depicted. The whole execution, however, shows the
Liveliness, beauty and happiness of Hellenic work. The achievement
invention is witty, the nude is extremely graceful and natural, the
Folds allow the meat to shine through, the icing is quite successful.

^ The meat is cleaned in a different way and with different tools
and treated as the garment. The patina of the statue is not thick
still earthy, and in the parts less exposed to contact
greenish, otherwise blackish. The inscription is on the jamb,

in two slightly slanted lines, which are to be read in such a way that
stands to the left of the statue; the writing comes from the right
to the left in an ethnic manner. The letters are quite large and
not cut, but stamped.
VI. Summer-Büd. 131
So much for the excellent Amati. For the text of the inscription we have
two engravings and a print by Lanzi and a copy by Amaduzzi,
all differing among themselves not insignificantly (the best is the
Stich tav. IV. n. 3) and rebuked by Amati for their negligence;
furthermore a very bad engraving by Amati on the copperplate engraving of
Statuette and one taken from Amati's own drawing and
woodcut, which he described as very well executed. The last
repeated Plate XVI (and my drawing Stl.). About the individual
Differences I notice the following:
Z. 1 . Letter 1 can, according to Amati's woodcut, also be v^
but c has Lanzi and Amaduzzi. — Letter 4 is missing in Amaduzzi. —
Letter 4 y/ in Amaduzzi. — Letter 8. 9 OS in Amaduzzi. — Letter
14 fll at Amaduzzi.
Z. 2. Letter 3 according to Lanzi and Amaduzzi p, which Amati criticizes. —
Letter 5. Amati does not know whether the small horizontal line in the middle is a coincid
be or not; Lanzi reads T, Amaduzzi 3, the engraving in Amati 1". Is
Amati's woodcut is correct, so z must be read; perhaps t is
but preferable. — Letter 1 according to Lanzi S , according to Amaduzzi I , according to
Amati's engraving 1", after his woodcut C. Lanzi's reading seems to
correct^ since on bronze plates S can easily be neglected by the lower
stroke appears like C. Amaduzzi reads line 2: iupeeaiseiure,^'

Thanks to this careful critical analysis, I have been able to
succeed in determining a meaning that is consistent with the nature of the
The text appears as it is in the
Mommsen's drawing and in Kollär aa O. Pl. XXVII offered
is quite correct. I accept the first letter Z. 1 for ky O;
he is still from the figure of the similar />, which returns twice,
slightly different. — The fourth and last of the first line and eighth
the second is «, t, as in the Attic alphabet , that of Tyrol and
Conegliano ■), the usual Tuscan figure only in the reverse direction
tung. — The fifth letter , usually only taken for p', functioned
but above also for J, a, and stands here in this last meaning, where-
against for/?, D the figure of the ninth letter appears, the common
nlich taken for Digamma t, in line 2 in third place either as
such 1 or n stands. — The eighth letter and fifth in line 2 — the
The little line is only accidental — it is the same one that is on the vessels of

Cäre and Bomarzo at the place of the t appears, for which, however, here
^ seemed to be present. If the Cäritic is valid, then ^ has the meaning
a) See Mommsen's writing tablets on the Lower Italian dialects, Taf. I and North Etruscan.
Alphabetical List III.
9*

as 'ij must be assumed, but linguistic immediately further zn
The reasons discussed here point rather to the validity as uj our
to assign the eighth letter in question. — All other letters
cannot be doubtful except the fourth last of the second line, the

I can clearly see the figure of a y, u as in the Corcyraean, Doric

Sicilian-Chalcidian alphabets and in particular that of the Cäre Vase

Having said this, I arrive at the following in words:

shared Tuscan text, to which I give the form as the same

Hebrew. The striking similarity of both will

give the strongest justification for my analysis and at the same time

ask what kind of permutations of sounds, in comparison with the

Hebrew, have taken place, but always only the one to a CUwse

related^ i.e. the sibilants among themselves, the ^-sounds among themselves

and also the lip sounds among each other.

· · •• ^egure

}alz

2

·* •

b^es nezim

.. . T parije

·

T ba

1 kaiz

· 1

ans« •T •

>• •

0M3 "insD

... . .

·T : •

M3 T

TP-

.

ikkarim

Ullez

b^^es nisHo

p^rajim

'/r

ba

qajis.

Country-

he makes

in being

the

a

, comes

Summer

s

.people

rejoicing

fire shine

,Fruit

Man

This compilation alone must convince each of us of

Semitic ignorance, if he only understands the descriptions of both
Texts are compared with each other and the agreement of the conso-
nantic word substances, not only from Semitism, but
but furthermore from the close relationship of the Tuscan with the
Hebrew language. Rather the individual is the following to
notice. "
The first word, whether t^D or by virtue of the use of the tenues for
the mediae T'^a, or uj-'s or uj^a, is a softer form for the
Hebrew •j^'jjp, Arabic. .blah, aram. ü-jjp, V^'aL, also in Nazorean
with softening of the first consonant ü'^i ; as according to the common
transitions of both elements in the root |^p , ^^p , y^'p , DOp,
na ua such a transformation can not be surprising ; especially since the Tusker,
As already mentioned above, the S should have spoken very softly.
len ■). — Since the transformation of x into t, but not into u5, is extraordinary,
a) See 0. Müller Etrusker. IS 62. Not. 37.

lieh is common and accordingly the preceding A;-sound
tends to be softened, so that rp and y:^ never , but 5^ or ta
'), and since the figure of the fourth letter
is also otherwise provable for t, only between f^j and v'd remains the
Choice. In any case, the validity of the fourth element seems to me to be t
secured by this analysis, it is graphically the inversion of the Phoenician
hissing Sain Z^). The weak letter Jod must also be used by the Tuskers
a very fleeting sound, since it did not lead to the end in writing.
The pronunciation and spelling of katz is completely
the same as in the LXX Ka'iv is written for 'j'jg. y^ qajis means

Actually, it is the fruit harvest, namely the tree - not the stalk fruits.
16, 9. Jer. 8, 20, especially the figs Isa. 28, 4, whose harvest in Palestine
falls in the month of August; hence also fruit, according to Amos 8,1.2 :i;)Vd
y)j2 a basket of summer fruits; then summer as the hottest
Season, hence Psalm 32, 4 y^p "'J'^a^t? Summer heat, the time when
one gathers the fruit for the winter's needs, Proverbs 10, 5. ^^jfc«
b^t)5D 12 l^^pa a wise son gathers ^n in the summer 30, 25, and

finally, in a broader sense, also including spring. In the actual
In its meaning it corresponds entirely to the dnwga of the Greeks, whereby
The LXX have also translated it three times, in Homer Od. XI, 192 xB&a-
hna OTtwQTi the ripening fruit time ^ the time of the year from the rising
of Seirios until the early sunset of the Pleiades, i.e. from the end of Ju-
lius until the onset of the stormy season (xBi^(ov); in a narrower sense
the later and hotter times of summer, late summer and early autumn.
In £cn the first element "1 , as five times in the Perusinian
Inscription, as a. The word «na is in Hebrew, less in the other
Dialects, the most common for €Qxf>f^<xi, ^xw, naqayLvofjLai (LXX) com-
men, for which in the Peruvian inscription «riN was read.
In the following word ttj^K Mann the second element deviates from the
Spelling with M, in which it encountered Inscription IZ 4. 22. That there is a
Sibilans is shown by the Tuscan alphabet of Bomarzo"^);
for Sain, in whose place it appears in this alphabet, we have
just found another figure; the meaning of the text points to the
Semitic word for man id-^n with Shin , and when repeated again
return in Z. 2 results in this validity as u? again a known in the

Context appropriate word, but M is otherwise found in this inscription

not at all ; these are , as I think , sufficient reasons to

a) Gesen. Hebr. Gramm, ed. y. Ködiger. 14th ed. p. 72. d.

b) See Mommsen Unterital. Dial. p. 5.

c) See Mommsen Unterital. Dial. Taf. I.

to consider the letter as the equivalent of tz3 and not what

It would also be possible to use a phonetic provincial transformation of the »f> in

'12 or ^is. In addition, the creation

the figure from that of the Phoenician bl uj ') by omitting the middle

Zacke easily explains how such abbreviations and changed positions

or directions of the transforming letters are very common.

■'"•>D or '^•'nD is the Tuscan plural form of the Hebrew

habitable ^"^d fruit, especially tree fruit, cf. "^nD yv fruit-

bäum. The plural formation of the Segolat nouns, which derives from the verb ^b-

in Tuscan, therefore, there is no — under the second Badical

assumed; whether the a-sound is caused by the guttural or form-

type, will only be decided after observing other examples.

leave it.

ny^n stands for üy^^s according to the same umlaut as in the first text-

words t St. s. By virtue of the vowel u instead of o in Tuscan I hold the

Ending for the suffix, masc. sing. i — The noun derives from the

Stamm 52:3 cf. nS3, nsra clear, be bright, shine^ radiate^ nns vtm the

G

Sun to be illuminated, ,^jd sun; hence U^^ purus, XafXTtQog, albi-

canSy splendens Stella Apokal. 22, 16, %pta^purus^peUucidiiS, This last
is our Tuscan word, whose 3> as in lame Inschr. IZ 1 written
I have not reproduced the Hebrew translation.
related hl:: substituted. That ^-^ti stands neutial : its brilliance, the
the summer sunlit brightness is
^»a in fire. The first element is represented as a by a series of
Examples of the Perusinian inscription secured, the last as «3 not
less by what has been said before. Fire from the radiant, hot
Light of the summer sun, which ripens the fruit and cooks the grape,
speaks for itself and has analogies in Jocl 1, 19. 20. 2, 3. The
Only the Hebrews have the word ttJN in this form: among the Chaldeans and
Nasoreem filiöfi«, emphat. «nuJN, whereas among the Arabs and Syrians
jli and r^caui are usual for fire.
tV? a Pael , whose last vocal is in the same way as in
Aphel t\z33N Inscription II and in Peal ']u;5n Inscription V not written again
The Hebrew and only this preserves the here in
Consideration coming verbal stem in three forms v'-^?, Obs?, rba?, all
in the same meaning jump up^ rejoice^ shout for joy^ be happy,
also of inanimate nature 1 Chron. 16, 23 *ia"^tt;«-b5'j rtniön V^^^
a) See Gesen. Monument. Phoenic. Plate I. sixth figure of yu.
VI. Summer Picture. 135
The field rejoices and everything in it, Fs. 96, 12. We have
Therefore, in this example, the sound transformation of the Sibilans in the
same language dialect side by side, as in the Hebrew y^p and
tusk. VO9 arab. ^^ya3, tusk. 5*^73 show split in two. Whether to the :
he makes the summer itself or its fiery glow as subject to rejoicing

thought ultimately leads to the same meaning.

·'niafij appears in graphic terms through the presentation of a

ff in the figure provided by the above-mentioned Greek alphabets,

very strange. It is also written down at least for the

Tuscan dialect in the area where this inscription was written, the use

This medial sound ff is demonstrated, which at the same time demonstrates the validity of

first letter of our inscription, perhaps restricted to k. Without

Mühe one recognizes in the word a only slightly umlauted form of the Hebrew.

a^nrö«, as well as Chald., Arabic .L^t, Syriac aber and Zabisch }pl, Flur, almost

completely identical Vf^i the farmers, country people. The same softening

des k to dem ff as in Tuscan shows in Hebrew the verb ^afit sammeln

the Emdte, for example, from the vineyards Deut. 28, 39, which - strangely

nug I — as well as the related Tuscan word in short biblical

Languages with y^j} is compiled, Proverbs 6, 8 nönb Y1?r V^^

??b2KX: ^"»x^a n'n:iN the ant prepares its bread in summer, reaps a

in the harvest their food, 10, 5 b'^Äip» la 7^jva nafcl it gathers in the

Summer an understanding son, What that rejoicing of the country people is,

Every reader of the Old Testament knows this. The "t"'^j?3 nnöip harvest/reude

was proverbial in Hebrews: Isaiah 9:2, Psalm 4:8, Jeremiah 48:33; it

are those joyful cries of the reapers and sheave bearers insna with

Jubel, Fs. 126, 5. 6, the jubilant m^n hedad of the winegrowers and wine-press

treter in the y^jj qais, in the fruit harvest, of which the orchards (bö'^?)

and vineyards (D'^ö'ns) echoed Isaiah 16:9, 10.

Our text offers four short clauses of two words each, which, like

a summer song and in which the first and third part are three syllables,

the second and fourth each have four, the latter two also on the same

chen vowel ends:

Summer is coming,

a man of fruits,

his radiance in the fire,

make rejoice countrymen!

T

·* •• • T •

. .

· m3i< T5?

· • ••

136 ^^I* Praise of a field god.

From such content it may be assumed that the

the statue's left arm, stretched out and raised to carry, which is

broken, fruits or such a y^j^ a^bs basket with fruit carried

Arnos 8, 2 mentions this. But whether this means the veneration of a

real summer god among the Etruscans, I leave it there

placed because it remains possible that the statue is only a poetic and

plastic personification of the blessing-giving cheerful season.

The sun god Apollo, however, appears in a similar formation with

jagged rays on the head in the Mus^e de Sculpture par de Clarac

Planch. 474 B. No. 929 C and D and elsewhere.

Finally, this inscription offers a linguistically significant

special interest. As the written form has many peculiarities, special

which is also shown in the use of the letter gr, so the linguistic substance.

Although it has the plural ending •<— , the i for i ua with the well-known
Tuscan common, only the use of the verb Kn comes for
the fi^riN read several times in the Perusinian inscription differs; if
This text is a song, so in this respect the relationship
nis of both words is just the opposite of that in Hebrew.
The continuous softening and exchange of some sibilants
and palatal sounds, the equally constant dissolving of the Ain seem to be something
to be so peculiarly characteristic that this inscription gives us a
dialectal deviation of Tuscan. As the
The place where the statue was found is not in Tusker country, so the outer
and internal nature of the inscription, which linguistically resembles Hebrew
is even more closely related than almost all the others I have examined so far.
ten, a slightly different one; all these three moments are in agreement
together and confirm each other.

VII.

PRAISE OF A FIELD GOD.

The related content will justify it if I
Here I will follow the recently discovered inscription, which I know
almost simultaneously with the last one discussed by me below of
VII. Praise of a Field God.] 37
£erlin and the latter, to Wurmbach in
!Carinthia, which Mommsen saw on a rock, still through

which exceeds the further east location of its discovery.
A first preliminary note about it was published in Gerhard's Archaeological
Anzeiger 1857. No. 106. 107 p. 96*, whereupon the complete

detailed information about the monument and the history of its discovery
dung by Mr. Dr. Frick ibid. pp. 104*— 106* followed. It reads:

"The Etruscan inscription was found on an irregularly four-
square, badly mutilated copper plate under the goods of an old
metal trading junk dealer in Constantinople. I owe it to the kindness
a Mr. Montani, who saw her there by chance and, in order to
rescued, had had cut out of that tablet. About the place of discovery
The owner did not know how to give an account, as was also evident from the
see that plate nothing certain about the former use and the
determination of the same could be concluded.
The inscription consists of two complete and one started
Series of letters written from right to left within a
Bordered by two carefully drawn, parallel double lines.
To the left of the inscription and occupying an equal width, one sees in
light but completely clear outlines a head engraved with
slightly elongated eyes, a straight nose, rounded
Chin and a slightly indicated, simple, semi-circular headpiece
cover, of no particular, but reminiscent of Etruscan sculptures
nerding type, which is also characterized by the omission of the ear (cf. Gerhard,
Etruscan mirror (Taf. V, 2. XLIX, 6. LVII. LXV and often) is confirmed.
As for the inscription itself, the letters are so
sharply and carefully dug into the admittedly soft material and in
such agreement of the recurring types that the suspicion
an unintentional scribble cannot arise, but rather immediately
the conviction is gained that we are dealing with a real in-
writing.

It can also be stated that the writing does not come from any of the Greek
Chinese alphabets can be interpreted; because even if individual
Characters remind you of those, so even these few must be
very different dialects are collected together; an almost equally
A large number of others, however, could not be accommodated at all.
Likewise and for the same reasons, a rune
writing, for which even more sparse analyses are available.
logies, especially no runic alphabet exclusive
unique character.
1 38 VII. Praise of a Field God.
This brings us to the old Italian dialects and
the characters of the inscription are almost all found in the Etruscan
see Alphabet again, although here too we have some not insignificant
Face difficulties. Right on the first line we find

twice a letter that cannot be easily understood for another sound^ than
the Digamma (v) can hold, from whose usual form (D) it
A second concern would be based on the same
Line the o, if not the occurrence of this character next to
the u by the recently discovered by Mommsen near Wurmbach in Carinthia
The most strange thing is that the rock inscription discovered
The second line appears four times, which is the most natural
is interpreted as ff, but cannot be further documented in this form
Less offence is caused by the third to last letter of the two-
row, apparently a 5, which we know in Umbrian
at least in that form (cf. Mommsen's table behind

its Lower Italian dialects).

Then we read:

tumnivunopstieruesvii

ffeffuffergelersmm

em

If now among 1 5 characters 1 1 quite undoubtedly belongs to the Etruscan

Chinese alphabet, of the 4 suspect

but 3 could be explained without too much difficulty,

the one sign which could be compared to the ff, the evidential value

all other features will not be overturned and we will, especially in the hindsight

Looking at the mentioned Wurmbach inscription, ours is also the one

Mommsen known North Etruscan of the Austrian Empire

have to be arranged.

Against the authenticity and such a high age, the

material, which is indeed covered with verdigris so completely

was so exaggerated that the lettering was initially difficult to read,

but otherwise no traces of oxidation or any patina on

However, there is no lack of similarly well-preserved antiquities

VII. Praise of a Field God.] 39

the same material, such as an equally intact Heliast mark

from the best Greek period in the possession of Prof. Boss.

However, it is precisely the anomalies in the writings that suggest a forgery.

features, as well as the absence of the ear on the adjacent head,

which an imitator would not have fallen for so easily, not

think well.

The content of the inscription cannot be determined with our inadequate knowledge.

ness of the Etruscan; echoes of any particular

One looks in vain for well-known names."

With heartfelt thanks I accept the careful information about a

not only by the place where it was found, but also by its peculiar

Content quite remarkable monument, through whose bedding and

publication Mr. D. Fr ick has earned a lasting merit.

I also accept his view on the validity of the otherwise either

non- or rarely occurring letter forms, as far as

about the t?, o and g, only differing in that I use the first element

ment of the second line is not identical with the g following three times

hold, from which it differs by the bend at the bottom to the right

and thereby it approaches the figure X, which appears twice in the upper line

Only if it is taken as identical with this, there is

the text has a suitable meaning. For the same reason I must

last character of the second line, which in an Etruscan text only here

occurs, for dj»Ä, in the same way as the similar figure in the

Kämmern rock inscription, about which I have made the comments below in the

Please compare the explanation of the same. If you have any concerns about this,

suggest that in the first line of our text already for the/> a

different character was required, this would be contrary to the validity

as X, whose three times recurring form with the

in question is anything but identical. A graphical continuation

transition from the figure of A in the first line by a further run-out

into a line down, as the second line shows, and then to the

The shape of the Kämmern inscription is very simple and natural. Speaking

but what is truly decisive is the meaning of the legend, which in our
Texts that demand validity as d, and likewise in the other. Finally
could also be at the beginning of the inscription except for the validity of the first cha
ractor than O / which come into consideration as A'(ch n), since at least the
Umbrian figure for the latter*) agrees with this. But I have no
Reason to cast doubt on those as t here, since they are for the Semitico
a) See MommBen's Unterital. Dialekte. Plate 1.

Interpretation provides a very good template. Finally, for the graphic
It is noteworthy that for the three-occurring *-sound, the-
the same sign i recurs, after which, based on experience,
other inscriptions, such as we will encounter later, are
assumption that this one sign can even cause the sibilants
represent here. Having said that, I come to the reading:
· * | •• *• •• !*•
dum nib and sdiie calls ^äsbit
zek ^itgär gel ^ä^rf mmem

In general, it soon became apparent that words like a"»: field-
yield^ -^^^y^ field ^ naiN or "^^^N Ch^aben^ wells and D'»7: water
were recognized that it was about fertility of the field and its
Condition, waterfall, act; in detail, however, many different
Difficulties got in the way before it was possible to con-
and to grasp their meaning as I now consider them to be the correct ones.
The most hampering factor was the assumption that was raised by the initial word,
can be an imperative form, was imposed that a form of address, a

Prayer, perhaps a request for fruit blessing, is required, while
the following verbal forms resisted, the invention of which itself
Even if the text is divisible several times, it becomes words, of which
each one was individually demonstrable in Semitic, not without many errors
attempts went off.
Immediately the first word remains after the amphiboly of the first cha-
rakters, whether D^ü or tDin or dm, undecided. The first two
Tribes with which I first carry out the explanation come to
ultimately to the same meaning ; because like the chald. tD^t2 together with the
related Chald., Syrian, Arabic Döö, the Hebrew nöD, döfi" the concept of
VoUgestopftseyns and transitive Volltopfens, Füllens haben, so means
also the etymologically related &^n complete, totally^ perfect o,
be; from dti with suffix "^an, Arabic ^ ♦J the perfection, like a
perfect full measure, cf. Isaiah 47:9 Orphanhood and widowhood
thum come upon you in full measure d^n^. Since our text, through this
different from some other Tuscan, but also not without
Analogy of others, for the o-sound a special letter
has, the spelling ^VG makes it clear that our word
VII. Praise of a Field God.)4)
w>
not as in Hebrew Dh, but like the Arabic ^ ♦J, among the Tuscans
öin was spoken. ^"^3 from ai3 Hebr. and Chald. puUulare, germinare,
fructum proferre, to swell ^ to grow is actually the Oes sprout, Hebrew.
and Chald. the yield, the fruit and not only of the stalk, but
also of the trees, of which at least one is mentioned in ref. 9, 1 1. —
V*\2 chald. ramtis, palmes, which actually means the tall one, in the air

swaying branches, in Samaritan semen, germen, equal
interpreted with aiD and y^i seed, seed. By combining with
a-^a can be our fruit on the stalk or any kind that some-

all kinds of yield, stalk and tree fruit are meant together
be, as they call the field in the broadest sense, the Hebrew SrjlD 1 Mos, 24, 63
The above copula is here umlauted to i in one case, where it
in Hebrew does not happen; also in Inscription XV. ?irj!i st. nni; as it seems
both times with the effect of the following o- or t<- sound. Should
this could be avoided, so ;|iD !ia'^3 as Stat. constr. fruit of the
branch and the ^ — as ■» in '^yo ifT^n Ps. 104, 11. —
· ^yvD fields, fields, plural of the "i^ilö" that was present in Inscription IZ 15,
there written ItM, is the genitive belonging to v^y[n^3,
which connection corresponds entirely to the biblical one Deuteronomy 32:13 bDö^'i
"•nü} n'3'»3n he eats the various products of the field and again lamentations
lied. 4, 9; what is here expressed by the plural, can be found in our tusk. text
be expressed by the two related words. Also Ezech.
36, 30 nniöti na^isn shows how common such a connection was, so
that there can be no doubt about the correctness of their assumption.
By using the initial word din as a Stat. constr. with those following
is bound, the completeness of the yield and the fruit of the
fields, as we speak of a full harvest.
About VS one can consider whether it is through ^-^ r«, in Phoenician
hissing - the Hebrew -^n, Arabic ^j?^ Hegen'), or by n^i^ wind, spirit
to explain, especially since the accompanying verb na«? fits both. For
ni^ indeed comes from Vermiglioli Antiche Iscrizioni Perugine IS 182.'

No. 42 the spelling fl VS, only the burial of the t3 TM di
nau3 there as here, walking on the calm of the wind or the spirit, there is
. a presumption that the same ni^ is to be assumed here. The
Spelling without n returns in the following inscription by Vermiglioli
No. 43 IVS i3T di •»ni'n^a house of my life oäer Behältniss
my effort again; see above p. 71 other analogous cases. Not
a) See Gesen. Monument. Phoen. P. 147. 355.

less already encountered in the Perusinian inscription B Z. 20 y^b st. y»V,
m^ st. to:>5 Examples of the unexpressed Patach furtivum or Halbvo-
cales at the end of the word. A calming or stopping of the rain
but would also be opposed to the following grateful praise of the water supply
in conflict, according to which rather a noö Ina l Sam. 12, 17. 18. Job
5, 1 would be expected. — Considering the 1 1 3) 3 di ir^S^R
or n^^adN is the function of i for u? by earlier and later examples
completely secured^ it is equally clear that the Fonn as 3 Fers. Sing. Praeter,
from nnu; to rest, Hiph. to appease, formed in a way that
is even closer to the Hiphil than to the Aphel. Examples with — under the
Preformative Hiphil are also present in Hebrew, "aarDfi 1 Sam. 25,7,
rriön also with M prefix. "^nVötaN Jes. 63, 3 and I go therefore
propose to continue with this as through the 1st Fers. Imperf. both verbs of the

Since our monument found in Constantinople,
ment was created far from Etruria proper, the
slight deviation of the freformative vowel compared to the N:'»:aK in the
Perusin. Inscription Z. 17 is not particularly strange. From this n'^sulN is n^-i

as Accusat. apparently dependent, to which the compound term

■♦■^nu) S]i3i S"^: ünn as a second Accusat. like an instrumentalis added-

could be taken in the sense : With abundance of yield and

Fruit of the fields He calms the spirit, which according to Isaiah 47:9 should also have

can be expressed; nin D'^ZTün D^^ns "^nü) ni3^ a"«3a. Only

this appeasement of the mind mn, instead of which one rather the u;d3

as the possessor of sensual desire, has, especially with the

compared to the following text idea, something strange here.

It should be taken into account that the fertility of the plants,

mentally of olive trees and vines, wind during flowering

by violently shaking off the flowers and developing fruits very

(Plin. XVII, 25. Job 15, 32. cf. Ursini Arboret. biblic.

p. 491); the stalk fruit, which has been severely dried by the summer heat, is also

ginned by wind and uselessly spilt. That is why I prefer the

Interpretation: He calms the wind of the first, whereby then

further the necessity arises to interpret the beginning of the text differently

to solve. — Unity and the best connection of thought is

produced by the reading dnn — ^\c> perennavit , tranquillus f. , of which

y^y^ permanens, tranquillus. This Dn, if participial peal, is statement

to C|i3i n'^s at rest, permanent, not damaged by weather

ungentlemanliness, storm wind or lack of water, are the fruits of the meadows,

With this very word the Muslim wishes his ruler »SXa ^b

VII. Praise of a Field God. 1 43

long may his reign last! Or ön as an infinitive^ which I prefer,

means: during the duration of the fruits of the fields, that is, how long the

fruits are in the fields, He calms the wind. Whoever does this,

is not said directly, but it can only be a higher lord and power-
haber, no human being is to be understood by it, that is clear from the
inscription itself.
In the other half, in the ?|T and ba, two indeed meet
from ^3T r^t«, to be loud and bba to roll, to roll like waves, derived
Nouns that stand alongside the Hebrew rjt rein and ba Welle as well as
U» mother next to umH the same in the improper tL sense*), only with added
mener feminine ending, or)n next to iJi, ts etc., or as in Arabic
see ^^ and ^^ perfectio synonymous next to each other in use
The figure of the g, just like that on Jewish coins **), functions
in nt also for 3 , as the reverse is quite common. The same
It can be valid in the following ^diö< moat, wells have after

its identity with the Arabic %S\ Flur. S\ puteus, fovea in qua se coUi-
git aqua et ex qua hauritur pura , S\fossa, from SW.fodit terram, ob-
same also, as was noted in the previous inscription, where another
derivative of the same stem, by softening in Tuscan
lanie may have been spoken, ^dik ?jt the heine of the well,
similar to d^S'iü 1*J"»p3 Cleanliness of teeth Amos 4, 6 is a genitive
Connection for pure well, as in Arabic. ä^Uc \,JlS^^m wear
a turban st. worn turban , or like T^u3i")a "^nsö selection
his fir trees f. his chosen fir trees Isaiah 37:24. — The nDiK
is then described by the further noun rectum ba of the wave as a flowing
the described; the whole compound concept, actually the pure of the
The fountain of the wave, the louder, flowing fountain, is again like
in the first member accusative, which according to the usual Tuscan word order

It was, however, such a one on the flowing

It is appropriate to add a provision relating to flow as a contrast

TO a fountain that merely waters, as the Arabs express it.

The rest of the text is easy to understand by its context.

that the final word ö'^ö^ 0^53, Wisser sey, is again a peculiar

formation, neither with the Hebrew form of the presumptive singul. "^x:, zabisch

^, Ethiopian May, still with the chald. fit*^^, Syrian Xilo, rarely in Stat.

a) See Maure r*8 Handwörterb. d. Hebr. Spr. ud W.

b) See Gesen. Moniun. Foen. Plate III.

144 ^^' Praise of a field god.

absol. ^^9 nor the Phoenician id mu, my, feminine, nis mut over-

agreeing 9 but strangely with the name of the letter

Mem, which has long been suspected to mean water,

as the old Phoenician figure undoubtedly represents an image of the waves

The form is a further development of D*^» , by dissolving the

middle weak letter in the homogeneous vowel e , like this

Frocess in the nominibus med. quiescent. otherwise so usual. —

After separating this last word of text, one can easily see that

the remaining group with the directly clustered con-

sonanten a shortening in the spelling by omitting the vowels

according to Semitic spelling. In 73 before U^is one recognizes as-

soon the preposit. 5a (^ö) of , and on the 3 before HS the preformative of

Aphelion or Hiphil as in the first hemistich at tl 3^3^ because the group

^S3 must necessarily contain the verb that belongs to the flowing

Brunnen and "t?on Wasser ^^ are correct and again as in the first sentence-

member an activity or an influence on the things mentioned

sen, of which the inscription speaks. All such

The proposed Vp:ftßi st satisfies these requirements. P)"»"^« , Aphel (Hiphil)

of Vf)y drip, from which the derivative ö^D'**^? comes stillationeSy a

poetic expression for clouds. The unnamed one to whom the inscription

applies, Siho makes the clear fountain of water trickling with water.

One may imagine the hardship of a dry year in the countries of the South

keep present when the care is missing, the cistemen are emptied, the

Streams have dried up, fountains have failed, and then, as Joel 1, 10 ff*.

complains: (that grain is destroyed,

lost the must^

the oil withers,

the vine languishes

and the fig tree withers,

grenade^ even palm and apple tree,

all the trees of the field (tinlD) have withered,

so the joy of the children of men vanishes;

to understand the significance of this very feature of our text about the flowing

To appreciate the source and the feeling of its author. It is like

an echo of that Old Testament passage Psalm 104:10 ff.:

Fr sends springs into the valleys,

between the mountains they trickle,

that they water all the animals of the field, etc.

Where water wets the most desolate sand steppe, the desert transforms

itself into a green and fertile meadow; but where it fails, the

VIII. Nullity of possession.]45

most splendid landscape like a fire-scorched wasteland. Refreshment,
Fertility, abundance, happiness depend on the moist element. The god,
whose image is undoubtedly offered in the accompanying figure, unmistakably
recognizably a field deity, could not be praised more appealingly
than with the short, but not incomplete text
words that are just related to his description of the accompanying drawing
were added:
So turning the fruit and the stalk in the fields, He appeases the
Wind,
Clear fountain of the wave He makes trickling of water,
VIIL

VOIDANCE of POSSESSION.

TAF. I. N». 7.

Gori (Museum Etrusc. I p. 45 f. Plate XIIII No. I), Dempster
(Etrur. Regal. L Taf. XLV. cf. Passerii Paralip. p. 80), Lanzi (Saggio
di lingua Etrusca IL p. 532), Vermiglioli (Antiche Iscrizioni Perugine
ed. second. L p. 42 ff. Plate L 2), KolUr (StaroitaliaSlavjanskÄ p. 268,
Taf. X. 1) et al. give the illustration and description of a not
a palm-sized statuette in bronze, which was made in 1587 at the traditional
Simenian Lake, in Lanzi's time in the Graziani Museum in Pe-
rugia, but now, as Professor Fabretti wrote
was kind enough to inform me that the Museo etrusco vaticano is located
and in his description of the last years of Pope Gre-
gor XVI. Vol. I. Taf. XTJII.No, 5 is listed. My drawing
is taken from Gori. It depicts a naked, seated boy with

with his left leg folded under his arm, decorated with the bulla and with

Wrestling around the ankles of the arms and feet. In the !Rec}}.ten

he holds a bird, Gori means a dove, in his left hand like Lanzi

says "un pomo^S according to Vermiglioli "un globo'^ From the place where

10

146 VIII. Nullity of possession.

the right thigh is attached to the abdomen^ runs over it and the leg

The following inscription is engraved down to the anklet:

The lettering is the same as in the Perusinian inscription

and at the so-called Aringatore ; only in the punctuation shows the

a difference through the use of the colon, which

However, I only notice it in Lanzi before the last four elements.

The entire legend except the last four letters is

the same as in the second line of the Ariftgatore inscription , but still

with the difference that in our boy picture as final consonant

of the word that I read niD*^, not t, but ♦ is commanded. If I

in this one case I take the ♦ as a textual error instead of t,

This is not only demonstrated by the obvious similarity with the Aringatore

Text, which offers t, and by the great similarity of the confusing

rarely letters, but also by the presence of a third

inscription containing the same group, where also

ti3*l3\/8 is written. See Vermiglioli a, a. OS 44, Only with

the t the legend makes sense in all three places, with

but none at all.

The following is based on nu:n "^bi, about which the explanation has been given above:

The Segolat noun t:i3; was in the Aringatore inscription still with the
Auxiliary vowel between the last two consonants; that
The fact that it is missing here does not change the nature and meaning of the
Word. We only recognize from this the freedom of the Tuscan writing
wise with regard to this nominal class. Likewise, blM and 'töS lacked
I Z. 12 that auxiliary vowel. The meaning of the W3? here and w II Z. 2
Powerlessness, helplessness is the same everywhere. — tu3^^J is sufficient as
Aphelion of '^u;d exirazit, ezpulii, J.-io celeriter smtulü amovitve quid be-
marks, even if the last vowel in the writing , as often in
Pael and Aphel, is not written. We see that he is in the
spoken speech was very fleeting and that the tone on the penultimate
syllable. For our preterite b«3:» the nbu33K Inscription II is the
appropriate form of the infinit, construct. The subject follows in the last four
Letters which, without significant difference in meaning, can be "^^^a or
·T^ss. This is identical with the Hebrew ^r^aa dominus
a potentia dictus, cf. l Mos. 27, 29 yysey a Lord (^T^na) over your brothers-
and your mother's sons shall bow down before you/' V. 37:
Look to the Lord (*T'^a) I have set him over you and all your brothers
I have made him his servants'; this corresponds to the Hebrew.
Vin. Nullity of possession. I47
>«OC in g
-»•^35, Arabic jjuJ large and strong physically and in power, cf. Ls\ s^\
God is great! This is the text and meaning of the legend:
·· ^ •• •• ••
The possessions of the powerless are worthless, they have been snatched away by
Mighty!

or by taking the first word on its own and referring to the

boys are referred to:

He's gone!

The property of the weak was taken away by a powerful man.

Each word here has only one , the signaling character vowel.

The abstractum Ohnmacht stands again as in Inscription II for the concre-

powerless, weak, and this as a designation of the people over-

especially with regard to their complete helplessness of the higher power of God

At first, the speakers meant themselves, as those who

They had experienced. Their possessions were at this point what they had in the

possessed by the child was fleeting, without permanence; because

a great man has taken it away. Such a general

Great or Lord Designated One, before whom all are powerless,

who is he who takes away children quickly but — death?

In the Song of Solomon 8:6 it says: strong as death, Ps. 49:15 death feeds

people descend into the underworld in herds, elsewhere he has

Ropes or snares with which he ensnares people Ps. 18, 5, 6 etc.

What in the A. Test was merely an image and poetic fersonification, had

among the polytheistic Tuskem it is fixed to a special deity;

is perhaps reminiscent of the Tuscan Charun with the hammer, that is perhaps

that Vap«b *]'^bD in Inscription I Z. 11 , which causes grief , or a

other divine beings such as Mantus, the Tuscan underworld god*

ken"), which often occurs on death chests, covered,

Sitting on horses, in the shop to pick up a dead person. — So

Our legend is a lament for the loss of the tender child.

ben, in his loveliness, childlike joy and happiness, playing with
the bird **), a fruit that he enjoyed, in the other hand, the
a) See O. Müller Etrusker. II. 90. 99.
b) See Job 49:29 , where girls are mentioned playing with a bird , and
CatulVa known: passer, deliciae meae puellae etc. II. 1, 4.
10*
]48 I^- Vanity of Beauty.
Parents tried to keep themselves present. In the loss of the favorite
They feel, elevating the individual case to a general idea, the non-
activity of all human possessions; the earth is powerless when
the big one touches her hard.
The child is adorned with the badges of noble origin, —
Anklets and bracelets made of gold, silver, ivory, TtSQiaqwQior y ntqi-
GxeXigy were not only among the Greeks and Romans, but also among
Gjo> Oo, O-.-,^
the Arabs J3Ui>, ik^^>, iüC^M^ and Hebrews d-^osa^, T^os, Mn:?Sfi'
Isaiah 3:18, 16 (see also Gesen.) in ordinary use—from which
that the parents had the means to acquire the object
to have their tender love and memory reproduced in bronze. Because
here and in the word of the inscription a mood of religious - moral
feeling, I placed the monument in the class of ethical ones.
Of course, what the illustration at Gori, which my table again shows,
which could indicate that the original has been mutilated.

development of the genitals, the inscription would also have a
allow an interpretation relating to emasculation.

IX.

VANORMITY of BEAUTY.

Vermiglioli aa OS 44 leads in the discussion of the previous
Statuette another very similar inscription on a hitherto unknown
edited Tuscan monuments, a small metal statue, supposedly
a Proserpina or Juno. In her left hand she holds a garnet
apple, in the right one by a probably inappropriate restoration
a bunch of grapes. The inscription is on the front part of the very beautiful
dress buried.

«ia42:2ai2flMa\/t:2a<a\/8

Through them, as the Italian scholar has already pointed out,
the important fact for the Tuscan script was established that the
Sign 2 has also been written for M, that also for the

Hebrew ® stands; because the identity of the seven first letters
group tg 3 O ^ 8 with the corresponding one of the previous and
the Aringatore inscription t M3S3 \/8, where both times M instead of the 2 here
There can be no doubt that the Semitic
PTon is included. We are making use of this very positive finding
the same application to the remaining part of the text, which
I divide H^i^ii ilitWAiy/ and reproduce ^t^^ö '^•^lüab. The •^■»ttja
I consider it to be the plural and equal to the Hebrew D-^'^a women; the Tuscan
Singular ri'tDK encountered inscription I 3, emphat. Mn;bK ibid. B Z. 8,
the corresponding masculine. u;*«N ibid. Z. 22, in all of which the Tuscan
with Hebrew a near unanimity and almost astonishing
agreement. — nDiü;i3 is a composite of the relative uj

and a derivative of nsu? or this verbal stem itself, the e as
Character vocal has, like that of the intransitive meaning shine (Hebr.
nD«3, chald. -iD'iJ Fut. ^nctt;^, Syr. }^a, arab. ju^ Fut. i. illuminating aurora),
to be beautiful, to be pleasing is entirely appropriate. From this a series of derivatives
Hebrew *itj;z3, ti^nöu:, chald. ^D'i5, «^biiü, n^'i'^DUJ, syr. Ifj^o«,)2oV^ Glanzy
beauty, *t^du5 Hebrew ^S'cÄo/jstadt (e. name), -t^du) Chald. and Syr- y^s^
beautiful i which all lead to the same concept').
means literally: Nothingness of property for women (is) what
is beautiful. This what is beautiful or pleasing is used to describe
Beauty, charm ; b Datives before '^'^•i;D describes the genitive as in Hebrew ,

in order not to accumulate too many interdependent genitives; "^bi aber
can, as the Hebrew -^ba actually means destruction in the composition,
with n'ibi mean non-possession, and here say that beauty is not
permanent, true possession of women, or with regard to the
future of the ^ba of n>S diminish, wear out, by removal
inconspicuous tar like garments Nehemiah 9:21, the transience
draw, nbs is the most actual word for the disappearance of human
physical* form through illness, worries, old age; for example, of Sarah, who
she no longer expects a child ^nnba ^^nä« after she has aged so much
1 Mos. 18, 12. Our legend:
Beauty is a free possession for women
to a female figure, to the person depicted in any case
if had a closer relationship, whether on their fate or uls a
a) See the compilation by Böttcher in Höfer's Zeitschr. fd Wiüsenscli.
d. Language. III. 1. p. 16f.

1 50 IX. Vanity of Beauty.

Reminder, which by being distinguished from this as one by its beauty
Award-winning, received special emphasis, we can at such
scarce information about the monument itself.

against I take it for granted that the pomegranate in her hand
is with reference to the beauty of women; for this he is a be-
beloved oriental poetic image. In the Song of Songs 4, 3, the
the veil-gazing cheeks of the beloved girl because of her
beautiful, vibrant red compared to pomegranate slices:

Your cheek is like a piece of the grenade behind the veil
concealment;

In Kosegarten's Chrest. arab. p. 174 an Arabic poet presents the lily-
white and garnet side of the apple with the pale and red cheek
of lovers together, and in H umher t's Antholog. arab. p. 26 ver-
another assures that the apple can no longer attract his attention
when he looked at the girl's cheek. The Tuscan artist
has thus, in the spirit of an oriental imagery, its sym-
bol elected.

Regarding punctuation, the agreement deserves
to be noticed, with which here as in the Aringatore inscription the n,
the feminine ending, in nur'n is separated from the stem and in turn
the prefix, relat. tc from the following word , as we have already seen twice
First in the same inscription II, with which
cher therefore not only through the same linguistic formula but also in such

graphic similarity reveals a closer relationship,

although on the other hand the difference in the use of the colon
here, there of the simple, is not to be ignored; and* to a
second time in Inscription III, where the colon is also used.
The punctuation does not seem to have been purely arbitrary
to be; further attention to such seemingly minor things
will be interested in a more detailed insight into the spatial and temporal
The variety and diversity of the documents will certainly prove beneficial.
FUNERAL-INSCHIFTEN.
By far the most numerous class of all that has come down to us
Tuscan inscriptions make the memorials on the various dead
paintings, such as on death stones, death boxes, urns
and other such digging equipment. Since the object in large
is the same, it can only be expected that in the
Legends many related and similar things become noticeable, as one can see
even immediately after a cursory reading of, for example, the Iscrizioni ^unebri
found actually confirmed by Lanzi and Vermiglioli. At least
certain letter groups such as Sfl, Sfl\/, IOSfl\/, \/fl, ^fll,
t3^, 1 13^ recur very often. For the explainer who is trying to
will be used everywhere in the same sense and as special words
This creates a risk, especially when it is only a matter of individual
syllables, in the pursuit of uniformity a word
connection in which that syllable is only a part of a larger
For a long time I have been fascinated by certain legends through the
Prerequisite not to understand that the S t\ everywhere
to be taken for itself, which immediately made sense when it was
associated with his appendixes.

Another assumption also easily causes the explainer a
Hindemiss. It seems very natural that throughout these inscriptions
the name of the deceased whose ashes the funeral jug contained
or in whose honor the epitaph was erected. This view
the general practice of deriving proper names from legends
and in the standing formulas, begin[ifie such as son, daughter
and the like. But as far as I can tell,
rather, the fact has shown that usually Sen-
tendencies are written, concerning death, the grave, the human
transience, the fate of the deceased after death,
Comforting words and the like, roughly of the kind found in the
pulcral legends of the Phoenicians and Carthaginians. To name just one
To mention an example of these, I cite the one in the 22nd inscription of
Citium (Gesen. Monum. Phoenic. p. 147): “After the rain shines
the sun" (Post nubila Phoebus). With our almost complete indifference
acquaintance with the Etruscan ideas about what the
man after his earthly death, about which the image
representations raise more questions than they answer, our

154 ^* Intercession for a dead person and rejection.
surprise at the new and unexpected nature of those statements
not be given the right > the credibility of the
means to reject only because of its outrageousness. Already the first
the following inscriptions^ which refer to the belief in a purification of the
departed souls through fire clearly and definitely indicates,
darthun, in what a peculiar sphere of imagination we are here at

to get to the Tuskem« Step by step, each of the few
Inscriptions that I solve, strengthen this feeling, and once the
The total mass of these funeral inscriptions as they are now available and
in the future and hopefully from now on with renewed zeal for the light
will be brought, speaks in an understandable way, a belief and ideas
circle have opened up, which after the few for now clear samples
to judge, at least depth, seriousness and intimacy of feeling not
It will prove itself what O. Müller*)
suspected that it was precisely this side of the iGrötter belief and mythology,
the ideas of the underworld, among the Etruscans relatively
was very educated.

X.

. .

INTERCESSION FOR A DEAD PERSON
AND REJECTION.

Mr. Fabretti has in the Archivio Storico Italiano, Nuova Serie To. IV.
Dispens. I. Firenze 1856. S. 137 — 148 a recent edition at Volterra
The Etruscan inscription that has come to us is published and both by the
exact facsimile as well as through the careful evidence of the
Grave goods, the place and circumstances of discovery, the declarant the
Possibility of full understanding. Without the news that
The inscription plate also contains the image of an underground goddess.
was found together, this would never succeed, the determined
The literal meaning may have been a dark myth.
partly in the Archivio, partly in Gerhard's Archäol. Anzeiger 1857.
No. 97, p. 8 f., contain the following messages:

In the summer of 1855, while embarking on a

quarry in the area, which is also well known through antiquarian finds

a) De86. EtruBk. II. S. 106.

X Intercession for a dead person and rejection.

155

Area i Maraciniy half a mile from the new maaer Volterra's^

The workers accidentally came across a layer of lime and below it a chiseled

Stone > the architray to a sepulcral gate. The burial vault had

a round shape and contained quite a few vessels" which were destroyed by the collapse

of the vault were mostly broken. To the right of the entrance on

on a high step^ stood the stone with the inscription, lunggeben

of various vases, including a jug (gutturario) from the^aus-

most drawn Greek form and two lacquered (vemiciate) black

Bowls with red paintings of very ancient style.

There was also a small, beautifully crafted terra cotta figure, which

the opinion of those present can represent a Venus infera. In addition

The Sepulcral Celle contained some mirrors and many vases, in form and

Style very varied, partly intact, partly destroyed, and still

In some of those vases coins, all Roman issues from the first

Times of Bom under the Consular rule. — The inscription stone, a

Tuff mixed with sand, very common in Volterra, is 0.232 meters

high, 0.205 meters wide, bottom 0.tl8, top 0.147 meters thick; the one-

dug characters are clear, filled with red coloration,

as on many tombstones, and are in corresponding lines

from the front plate and on the left side, as it is only in the

Small reduced facsimile reproduced.

1/^

^'5>W|5MX^\A|>

'^ VM :1/V| VI -^ o

156 ^* Intercession for a dead person and reparation.

«

Given the rarity of longer Etruscan inscriptions, this remarkable
worthy monument both among the citizens of Volterra, who have it in their mu-
seum aijfstellen, as warm participation among the scholars of Italy.
First of all, Mr. Migliarini in Florence took care to
a comparison with the great Perusinian inscription to the understanding-
nis of the newly discovered stone. — He recognizes in it the
Inscription on a gravestone which, in addition to the names involved, also
a testamentary obligation to mourn the dead and to dedicate
three altars. Archaeol. Anzgr. aa O. Although I
the subsequent analysis leads to a very different result,
I am nevertheless impressed by the assertion of the Florentine scholar that
Mr. Fabretti aa OS 142 reports that he was truly surprised that
this inscription is not actually Etruscan, but rather the
Etruscan language of an ancient tribe united with the Tuscans
Because I also noticed some deviations in
several linguistic phenomena revealed by the previously observed
actual Tuscan type, which is by no means a ancestral
difference, but is only dialectal.
I cannot help but thank the two famous Italian explainers

as immediately with regard to one of its fundamental claims
counteracting that the lines in front and on the left are considered
be read consecutively. The lines do indeed meet
in the same line on each other; but this is also the case with the Perusinian
Inscription of the case, both sides of which Mr. Fabretti and Miglia-
rini themselves as special columns. The analogy of the Perusinian
Monument would therefore initially suggest a column-like reading.
As the copy shows, the letters at the end of the
Front always completely with its features; to a crossing
There is no graphical reason to go to the sidebar;
But in itself it seems more natural to ask the reader to read
the front and then the side legend, rather than to one around the corner
reading around every line. In the final instance, however,
and only the meaning which, according to one or the other
May the reader be able to decide on him through
Semitic analysis now also produces such different explanations
come, it will certainly remain firm and unchanged that the
three last lines of the side inscription taken by themselves, the Semitic
schen words n^(!I03 Nön covered with blood you are devoted ; whereby
already ajilein every attempt at a line connection completely and
is pointed out.
X. Color for a dead person and rejection. i 57
.
Another controversy that has aroused the learned Italians
and decide differently, concerns the validity of some letters.

The written form as a whole differs significantly from the usual
lichen Tuscan ductus ; it has evidently an ancient character
more specific than all the legends discussed so far, while maintaining a firm
moderation in every letter, as often as it recurs, and, if my
Interpretation is still something methodical in the distinction of similar
Characters. Among the 17 characters that the inscription offers, there is
none of those considered specifically Greek, no 89, no 4.
Mr. Fabretti defines their validity as follows: fl — a, i—e, • = A,
O and O = ^ (^), I = V, > = c, ^/ = /, W1 = m, M == », T ^p,
^ = r, i =/, M — «, ^ and ^ = t, V= «. I take for all these-
same validity with the exception of the two cases where two different
the characters are supposed to mean the same letter, namely O and O
– th, and "i and 1 = <. — Of the three similar shapes O, O, 9
Mr. Fabretti has with regard to the last, although they are almost identically shaped
is used in Greek alphabets for (^), but with sharp
sense found that in competition with O (&) the other
interpretation of a K (n), how then, if & as it were forgive
is, already according to the graphic similarity with the usual tuskische
Form for ti ^ in fact only this validity can be thought of
With this I also arrive at an understandable meaning
of the text. Consequently, however, one will follow the same path
regarding the differentiation between and O progress and
the latter also has its own special, different from the other two and
What this is, is revealed by a glance at the
Original alphabet, from where, apart from the few presumably Greek
Additions, all these drawings come from and where the same figure O the

Ajin yi represents a function with which I and only with which I can
able to determine a suitable meaning from the relevant passage of text.
If it should be noted that the otherwise usual
three angles consisting figure of A for nr and pq here has four,
an M instead of t and for the «-sounds only the two elements i and M,
no t occurs, only the one graphical, but also the
Main controversy about the validity of 1 , whether for />, as Mr. Migliarini
claimed, or for /, which Mr. Fabretti partly in his cited
treatise, partly defended in a letter with which he
Does this highly esteemed scholar seek all the many examples,
which especially from Vermiglioli's Antiche Iscrizioni Ferugin. for the
Validity of 1 as /) are taught as inaccurate and unreliable
158 ^' Intercession for a dead man and rejection.
to reject; so I can also accept the opinion he gave of the importance
as t cited do not necessarily give the aforementioned evidential value.
Because wpnn, as he writes to me and also in the above-mentioned treatise
S. 140» Note 1 mentioned^ in the same Hypogaum of Ferusia next to one-
and M3'i VMi and M3lVMi occur, the first step is to
great similarity between ^ and 1 , by virtue of which there is only a small
Extension of the cutting instrument was required to turn the 1 into a.M.
change, or the opposite can happen through a small oversight

could, at least the suspicion of inaccuracy also for this example
game is close enough. And secondly, the validity of both spellings
provided that I have to apply all the conclusions from this example to the book
staben-validity until the inscriptions in question

even from the Semitic will be sufficiently explained. Because that these
Words are a proper name, I cannot, according to my experience,
without further ado, especially since the last two elements are the
Funeral inscriptions, as will soon be shown, often occurring word
ttJK offer fire. Whether then the ^ VM i and 1 VM i are not two different
different Semitic words, will only become clear after
investigation of the entire context; as well as in general
No step forward can be made on this issue until the
The nature of the relevant texts provided diplomatic security
and the meaning of each or at least some clearly decisive passages
is found. When finally Mr. Fabretti marks the beginning of our Volterra-
Nietzsche's legend 3Vfl>l M^lll with that of a mirror (Gerhard Etr.
Spieg. Taf. CXII) aVflOaKI[K] as the name of the same personality
is inclined to take and seeks to use for the identity of 1 with ^,
I must regard this case rather as a proof of the opposite.
make a statement, since that Volterran text group presents itself to us in significant
Words will dissolve and despite the undoubted linguistic
The connection between the 3 Vfl > I and a^/fl 03 but the two kinds of
start can be very different, depending on the different purpose of the
Todtenstein and the mirror presumably differ greatly from each other.
Therefore, I have to rely on my text to present both kinds of
to examine the validity of the 1 and to make the decision from the
resulting meaning, thereby relying on graphic moments
Waiving, because, as for an emergence of the 1 fromM by way-
omission of a stroke similar abbreviations for other characters
tend to be made, just as common changes in the angle

directions of one and the same letter can be proven, cf. the
Ancient Greek y/ and Celtic J, Phoenician A and T ; this type would
\
X. Intercession for a dead person and rejection. 1 59
Modification of the Bach letter form 4 in 1 with equal validity el&p.
One could^ if a text explanation with the latter is possible^ still up to
to go further with the assumption that the 1 is an intentional difference
zirung of the 4 may be, to express the n opposite to t,
because with this difference both characters function in the text and, as
As already highlighted, in the font of this monument something
Methodical differentiation of similar elements becomes apparent.
That in this group one is dealing with the word «;» Fetier and the Ver-
balstamm kVd , n^D or n^A , Kba to do, is clear from the repeat-
return of the *^M in the second part of the inscription and from another of

O. Müller Taf. III. No. 4 presented Death Legend M fl V)l M 3, the
at the same time suggests that the ^/ is radical and not related to a
Separation like p;b PJa^ or similar may be thought of. Furthermore,
from the immediately following Yerbal-
forms of the 1st person plural TZJ« and psa clearly that neither the beginning ^s in
me, still about •^irjtj (for the Hebrew "^Ujä) my fire can be read
can; the I must rather be drawn to the following and is pre-
formative of an imperfect. This results in the word division
Very inhibiting our understanding is the amphiboly of the >, so
that one remains uncertain whether tfkp^^^ or nC^p'] is to be read, which for the sense
there is actually a contradiction; because nV:i (m^^) means to uncover y to expose

by removing a veil or the like, «Vs aber hebr., aram.,

Ethiopian, Arabic clausity cohibuit, retinuit. Both are common in Niphal,

with whose Hebrew imperfect formation the preceding form completely agrees

is correct. If that should seem strange, because inscription IZ 1 8 üönr with both

retained Nun was inflected, the difference is sufficient to explain

of the local origin of both monuments, according to which in these

both, each correct for itself, formations a dialectal variation

The masculine verb would be less easily

T^iVi fire, because that is ,,almost entirely feminine. '^■), as with

the word hidden in 1 n. In this now after the reading tit about

to use the proper name Tttus as the dead man, who is

delte, is, because something with l» the person who spared, or the thing,

from which protection is to be provided, in the absence of such

a) Ewald detailed. teaching b. the Hebrew Proverbs p. 390. “In ignis nominibus linguae

orientalea feminina amant*'. Michaelis Gramm, syr. p. 158, Gesen. Lehrgeb. p. 546f.

1 60 X* Intercession for a dead person and rejection.

Preposition not permissible; the version, however, as a nominative absolute: Tiius

Concerning the fire being stopped or uncovered would only be a

artificial makeshift solution. — Another provider can promise more

search with the reading ^^'^^^^ when this = ^Ti is set, hehr. u. chald.

Pot, kettle, so: the fire kettle will be .closed or uncovered^

for which it must be said that an i-form i*^t boiling is present, with

to which the nni etymologically belongs. u;k 1^*7 could therefore also

Fire suds; but this remains only conjecture and is not

to prove linguistic usage through the lexicon.

The meaning is more certain in the other reading n'^n. This

by grinding down the a for s'^na, like naa for nnaa from aaa through-
The derivative of drilling, hollowing out is found in the Chaldean and Talmudic
really present with the 3eäeui\ing fossa , chaca, in Syriac)aa£>
with Ia^ aquaeductus, Arabic. wuu canalts, also as much as [joy^ I ^jS that

Hole through which the water of a lake or cistern flows out; with
IDN as Stat. constr. connected, it designates a fire channel or
pool or hole, the opening through which the fire flows out^ which
connected with vkjp \ : inhibited, closed he will be a very similar
"Turn results as in Ezech. 31, 15 ü'^in D*^» 'iNbs^l and large waters
were held back. With Nba*; but if it made sense: the fire
pfuhl will be uncovered. The fact that the imperfect is optative is shown by the
further course of the text. Regarding the validity of 1, it is here-
so that the t (d) does not seem impossible, but
not as with p (J) a linguistically secured word is arrived at.
OV«)aMiM>flMI>
Here now is the word division OV«i 3^1 M>flM l>, which
Transfer nint •^ö ttjaa ^S and the meaning is not subject to any doubt. —
^S the causal particles then, as in I Z. 24. — uj^a = Hebrew uJaa only without
the vowel of the final syllable, as in several examples
already noted, is just like the following pea, 1 Fers. plur. Ln-
perf . Aphel and stands in the only preserved in Hebrew , to this
Context appropriate meaning bring, offer^ especially sacrifice; so
of the Levite Malachi 3:3 nnaö •^'J?'»äö offer the grain offering.
The Accusat. of the presented thing follows in rnnt "^ö water of the
Purification, instead of nint, according to the Hebrew and Chaldean spelling n^3T would be

expected, cf. Chald. ^5T purity, or n^Hi: as a derivative of nnx.
Only the one from the frimitive syllable nst, which is the basic concept of the bright,
Clear, pure, outgoing verbal stems with their derivatives,
X. Color for a dead person and rejection. 16f
like nns, rrns, «n^, ^dt, hst, SifrT, play so many roles in each other
that the Tuscan form in this series with the mentioned
Meaning finds its place as well as the Arabic. ^\ mtcuit, splenduit.
I had temporarily thought of a combination with ;^j:o lacrimae,
So tear water, which was given up when I realized that
in the second part of the inscription apparently from the same purification of the
The related expression 7dt» occurs in the deceased. The nnriT ^ö has the
Meaning, although expressed in reverse, of the biblical rr^a "^55 actually.
Water of impurity, that is, by which the impure is purified.
The translation will therefore be justified: because toir bring
the water of purification.
The prayer of the surviving relatives of the deceased is unmistakable,
who therefore also present the previous request, for which here a
motif is added. One can now see for what purpose the good-
rario and generally the various jugs and other water vessels in

were intended to serve the burial vaults; they contained the for a cleaning
the dead man's water determined from his sins; such a purifica-
type of transmission seems to have been more desirable than a second medium
Fire, because according to human experience, washing away painless
is a burnout. Or instead of the idea of a substitution
a water for the fire purification may also have been the case that

after a certain period of stay in the purifying fire, a
Rinsing with water, which is prepared for this purpose in the grave
The agony of fire must not be prolonged by
the lack of the necessary water, must have been a problem for the survivors
appear as an important duty of fidelity.
The following text from ^äTflM to 0ä^^ was one of my
the darkest of all those treated so far, because the word divisions,
the interpretability of grammatical forms and the connections of
Words were possible in so many different ways.
Also, a new, previously unnoticed
spelling of a syllable must be found before a corresponding
Sense could be made. But with such cumulative difficulties,
opportunities at least that favorable that what after the dark game immediately
telbar follows and which in any case is a proper summary of thoughts
must be clear and easily understandable. Afterwards,
The dead are thrown into the fire as if by a judging deity for the
purification because it is stained with blood.
I begin the analysis from the end of the dark section. In
11
\ 52 X.. Intercession for a dead person and rejection.
O 3 ^ ^ 1 9 I suspect, assuming that 3 initially stands for n,
no verbal form with the preformative nrj, because this conjugation formation
not yet proven by any other example of the Tuscan language
On the other hand, a very appropriate meaning arises if "^n is considered as an independen
severable word and as it already appears in the Perusinian inscription
Z. 21. B 6 occurred, for the personal pronoun 3 Pers. fem. taken

is, according to the masc. ^H ibid. Z. 1. The remaining
03 ^ ^ can ^^n, ünn , but also according to the Ampfaibolie of A ta'^gn re-
present, all forms that are feminine of an imperfect in the singular
to the above "^Jn probably agree. If Tin of ^^, respondity reje-
dt can be derived grammatically correctly, then according to the meaning it should be
be done; but to me that does not seem possible. On the other hand,
any difficulty with ü'^pn as 3 Pers. fem. Imperf. Peal ad formam
Sf>^m / of ü'^p = dp (cf. üp3, '^y^^ fasiidivit y ahominatus est, also TFi-
derwille?i feels like she is in front of something disgusting, she may nod she
This can be related either to the fulfillment of the
The request for mercy which we find presented above

or on the stains with blood, which they immediately mention.
nation, with which the dead man had soiled himself, which is here
We would not know or be able to guess who
the female detestable creature is, if not fortunately
that image of a goddess was found near the inscription stone
which the discoverers believed to be a Venus infera.
But now we see, as before, through the mention of the purification
Water has a connection with the cast vessels, so through this speech
a decision-making woman the affiliation of the goddess figure;
Inscription and furnishing of the grave with the other grave goods serve
an ideal unity and explain and determine each other.
If we go further forward in the text back to flV9)M90,
The M30 can be easily adapted to the ending of the second person plural, of a
Preterite, for which the ^^inb'in Inschr. I. B 19 the corresponding

However, such an address to several female

ual being has absolutely no basis in the rest of the text; this M30

can therefore not be drawn to the previous one, and it asks

only whether it constitutes an independent word, or with fl V 9 ^ to-

to be taken together. fl V 3) but can be read several times,

depending on whether the X is represented by one of the four sibilants,

which it represents in various ways. The following cases come into consideration:

1) with 113 O as a word Kbt:n or »iisan, something like a noun actionis

X. Intercession for a dead person and rejection. \ 03

J«wibXftj5 ^1^£2, which in Syriac also begins with e in the preformed /

occurs cf.)2)ak>f2 et al., and has abstract meaning. Depending on

to bs: tear out, save or 3ji descendit is linked, means

tet it rescue f liberation y redemption like the Hebrew übstn, or lowering

dung ,' the latter could be reminiscent of descending into the underworld ,

The former is thought of as salvation from the torment of fire and both

seem to be well suited to the subject of our inscription. A

A decision will only be possible once the rest has become clear.

Yet another interpretation, however, nbD3n, which graphically corresponds perfectly to

Right would exist, for example as Imperfect Niphal of nbo I must, although the

The concept of forgiveness would apply very well here, but in this

grammatical form because for them according to the example l4ifll4i3tMI

I. 19 an i not e should be used in the freformative. 2) M3 O and Hy/ii

as separate words only give different meanings with respect to the second

binationen Raum; the former can only be in imperative from the I. 1. 12

already occurred ^nD. If this is accepted, then

must fKy/^Xy whatever noun may be contained therein, necessary

dig as an object connected to it and it cannot access the

The following should be drawn because, as will be shown, in the previous one there is no

Objects-Accusative is offered. The imperative, which here is a pre-

cative can only address the judging goddess, for which one would look for Hebrew.

and Chald. Inflection a "^Dn would be expected. But since , as the Syrian

Formation .,.i\.>»> shows , in which the Jud for the eye y not but

for the ear is no longer present, a blunting of the i in this feminine

nal formation was in flux, so for the Tuscan, where written

As one could hear the language forms, the absence of the i was not an obstacle,

to allow a "^Dn or 7n as a feminine form.

From the very diverse nominal forms that can be used as equivalents or

Connections for f\y/^X lead to a more or less pleasing

sense, like -Sjiö reconciliatio , or a derivative of wjjÜ^.

absoleit, liberavit, or from nru5 tranquillus f. , chalA, absohit , ßnivit,

]ljtbikM cessatioy quieSy tranquillitas , nb'jp dimissio, there are finally main-

objectively two, between which as most expressive in the sense of the whole

document, the choice may remain doubtful, namely

lich nbT, nbt, n?T from the chald. nbt conspersit aqua ut fit ad verrendum

solum, syr. w>/b^1 conspersit liquida, also cleaning, washing by means of

water, and nbo, n!:D, nbo from Hebrew, Chald., Samarit. Verbum nbo con-

donavit peccatum, expiavif, that is, atonement, purification, forgiveness.

11»

1 64 X. Prayer for a dead person and rejection.

previously purified by the n^iriT "^ö purification water^ which is offered,

is de, I give, as well as the characters of the writing, the closest

stand, the nbt is preferred, and understand that nbr]n give Abioash as
Request of the survivors to the judging goddess, purification through
to graciously grant the offered and poured out holy water, so that
with which the deceased is freed from the torment of fire or is spared.
The solution of the previous group is less difficult
flMfl^fll VO, as soon as the validity of A also for p and O as in
Phoenician alphabet for y. The last three elements represent
len the verb that has already appeared three times in the Peruvian text
fi^lzjy (nüjy) Z. 3. 24 B 14 ^ hat geihan dar, for which p'^iy the preceding
Objects-Accusative. The spelling with O, while y in »w un-
was necessary to avoid confusion with the prefix
formatively to avoid the conjugation Uphal n«; also the :?-sound
before the u sharper and made audible than with the following
a in Nto:?. This p-^^iy is a noun formed ad formam ^D^p, which
the action of the p^iy hebr., samar., chald., syr. be oppressed ^ like
'n'^'S pressio y vexatio (Ps. 55, 4 yuj^ np:> oppression of the wicked) ^ also
Drticky hardness; cf. pu;? oppression ^ blackmail, The
»105? p^!^3? He confessed that oppression was done by the deceased on the part of
the person offering the water, guilt, sin through violent
behavior.
So now there are only two words left ^3^3V ^äTflM- About
the former, which already appears four times in the Perusinian inscription Z. 6. 15. 16.

24, is discussed in detail above on p. 36 ff. Here in connection
hang with u::i3 there can be little doubt about its validity as a 1 person plural
sein. No less lies a division of the ^ 3 ^3 V into the preposition

i and a noun near; whichever Semitic word is commanded in it,

is not immediately clear, especially because of the different

O

Interpretability of the preposition. One can think of ^^*t^ peccatum, crimen, culpa

O

think, what dnfi« would relate to like bnö in Inschr. II to Ai^, but also

^»Jilf has the greatest claim to consideration, which in Kamus

is explained : the intensity of the heat, which almost takes one's breath away,

cf. Qn^, Isa. 9, 18 and Gesen., whereas the meaning of ^^X^ de*

stitutuSy privatusf. further away. Dn^b 'p^^ would mean we make

go out, bring out for the sin. What they bring out,

can be supplemented in two ways, namely 1) the cleansing water,

of which we spoke immediately before, from the calm that was still in the

grave, poa has the meaning pour out, as it etymologically-

X. Intercession for a dead person and rejection. \ 65

gisch with :?a3 and ^^3 bubble out, flow out of the water of the spring

The idea is that relatives bring purity

water, pour it out for sin or the fiery flames of

deceased who committed violence and ask for the washing of the legs of the

guilty. Or 2) the object for ps: is contained in Nt?3> p^^y, after which

the petitioners want to bring out the one who has exercised the oppression,

neither Dn^b in sin — the b also denotes a state — or

better to do the same at the moment when it comes to burning.

go , he should be moved towards the fire ; b as in the formulas

nij^b 8ub lucem Job 24 , 14, t^Dttj yp^ towards the end of tan some years

2 Chron. 18, 2. It is so, only expressed in a slightly different language,

ultimately the meaning is that they want to free the person responsible for the fire from
seek to obtain absolution through the offered sanitation water.
I remain with this meaning. With it and the whole of nVt in
The analysis proposed here now also results in such a convenient sentence
structure that I am talking about a construction of the psD with the one above.
thought «rtan as an accusative completely disregarded. In a reading ^p^ instead of
pD3 (see above p. 37) one arrives at a similar idea. For them
It can be pointed out that this *y29 in Hiphil is, however, from the
used to condemn sin, cf. 2 Sam. 12:13 "TiriÄton ^■»a?fi tnJTj
Jehovah has forgiven your sin; but this forgiveness was not
the speaker, but the judging deity and so would not have to be the
1 person plural, but the 2nd singular, fem.
The first main part of the text ends with nbt in, in which the

Relatives of the deceased are the ones speaking; with "^n the
judging goddess, therefore quite rightly the "^n emphatically
introduces the new subject, she now continues to speak the word of decision
dung. Your speech will immediately be direct without an introductory word
like *ibe«b, as is often missing in the Old Testament,
cf. only instead of many passages Isaiah 28, 8, 9. That it is a negative saying
The ü'^pn "»n already sufficiently announced that it would be.
to share:
ttJSÄ is the original monosyllabic form, from which the Hebrew plural
·3 o
ral d*»tt3D», sva ■jb'iaK, chald. u;3K human, Arabic. ^\ collect, the men-
If in the Perusinian inscription Z. 4. 22 the younger,

softened form u:"»«, which is the usual one in Hebrew, found

1Ö6 X. Intercession for a dead person and rejection.

ward, Bo does not occur here in the language used between Volterra and Perusia

not only a dialectal difference, but also a

such as the relationship between the two fonts

The former is the more ancient form, the latter the younger form; also

both forms are different in meaning, like human and man,

and so simultaneously in use. — •'oil just like jLSoj Stat emph. Plural,

from oil Hebrew, Arabic, Aramean, Samaritan, Ethiopian blood; especially spilt

Blood, also murder, blood guilt; the plural refers to many committed murders

deeds or blood guilt Isaiah 4:4 , and the connection with v;:K is the

completely biblical b'^Js*? u3'^fit vir sanguinum di sanguinolentus, like our

"Blood man" Ps. 5, 7 tiin^ arrT^ d'^tti;"'« the blood man

fear Jehovah 26, 9. 55, 24. 59, 3. 139, 19. Proverbs 29, 10. 2 Sam.

16, 7: b?*ba UJ'^Ni D'^mn iii-^N «XK^ fort! fort! you blood man y you

Villain! See also "["isb "^^^N Men of mockery f. scoffers Isaiah 28:14.

– In our text too, ■»fii tt;3« is the goddess's address to the dead

at the fire. — In the following word 1 1 M inhibits again as in the first

of our text the amphiboly of the last element, whether p (b) or ^, so

whether a-»© or rr^uj, both Semitic word forms and imperatives, read

The latter would mean face (the fire)

not be reprehensible, cf. Ps. 3, 7. ^^^f nnuj S'^ao "ittj" which surrounds

against me^ Isaiah 22:7; but since above the validity of the 1 as n less

seemed more secure than that of n, so here too I prefer 3'«U) = n^TD

turn or return ttj^b to the fire y which either brings a further

further continuation of the moment, during the negotiation of the

Goddess with the intercessory relatives interrupted the purification process
cesses ordered, or announced that the desire for this
May the fire flowing to the dead, in which he is to be purified,
remain completely closed so that he is not subjected to such torture.
will not be heard; rather, he is told to

to turn to the fire in which he has not yet been. This
seems to me the simpler and more natural version, which also
It is recommended that n^'«25 in the same sense as here with b and r»
constructed in the Old Testament is very common use, cf. 1 Kings 12,
26. 27. Proverbs 1, 23.
In the following Mf1>i3V, without doubt a composition with b,
A further determination of the purpose of that turn to fire
can be expected. It would be obvious for the word body to be a p'»p
to think about living or staying; only that in our text
already previous rritiT '^12 cleaning water indicates rather the
Concept and the intention of purification, whereby the elements 5T in the stem
X. Intercession for a dead person and rejection. 1 67
syllable for this very term. Not only on
a mere stay in the fire is, according to the whole meaning of the inscription,
but rather on the purification of the blood man. — As
Derivative of a verb. nV or «b, JiST, NDT pure seyn^ — would become ad
formam]^373, "j^Dp or]"::p either 'j'^ST or l-^ST are to be expected.
Therefore, the text form must be linked to the type of education
according to the "janN Gedinge Ezech. 16, 34. 41 with shortening of the vocals and
prosthet. Aleph is derived from nsn, thus 'jDtK salvation, without return-

In view of the intercession, the blood man should therefore bring his fire unification
exist; the crimes are too deeply impregnated to be washed away with water.
could be washed. In the already mentioned passage of Isaiah 4,
4 The Lord will indeed wash away the filth of the daughters of Ziona,
but the bloodguilt of Jerusalem he sweeps away from its interior by
the spirit of judgment and destruction (n^a or burning*).
fl0flVM>fl>^>l
flOfl VM> fl^lN
Easily understandable words, only slightly deviating from the biblical
Manner of speech. Instead of the Hebrew Din ^n03 of a Stat. constr. - connection-
T- ;
dung one covered with blood (Ps. 32, 1) (Persian öjl\ r;j-> blood-stained)
is here according to the construction of the verb of covering in the passive with
an accusative, «ön blood as such Accus, attached to the ^lOS and pre-
as the usual Tuscan word order entailed.
^OD or nü33 Particip passive. Peal without iod like iiio^ f. "^llDS^ Job 41, 25,
^ois f. -"id:: 15, 22, and without vocal under the first radical as in the chald.
'^''Dß and syr. ^\a^. The Tuscan language holds here as in some
other phenomena, the middle ground between the Hebrew
and Aramaic, or rather bears the peculiarities of both at the same time
in itself. The spelling i);üD with M has analogy in Hebrew nü55

5 Mos. 32, 15 next to n^iiy syr. Ijou), chald. rros and in Arabic. Lli^ cover,
TT*' T : •
– In flOfl, r^ du the arbitrariness of the Tuscan spelling falls
T •"

regarding the confusion of the ^ letters in a quite conspicuous manner

in the eyes. Covered in blood you can, according to the contents of this whole

zen document does not seem to have the meaning as in Ps. 32, 1 , that the

Blood guilt is forgiven, but the dead man has committed

Murders are completely covered in blood. The deity here shudders at this

just as in Isaiah 1:15 Jehovah closes his eyes on the praying

a) For this word see Roorda in Oriental. ed. JuynboU IS 117 — 20.

1 6S X* FOrbltte for a dead person and rejection.

veiled and does not listen to their many requests: ^tibis Ü'^fn t3D'»n'' „*«r^

Hands are full of blood,**

Translated into our spelling, the Volterra inscription reads

as follows:

n5T in

n» ^OD »an pT«bo»b a'^o ■»an mm ti^pn "»n

Let the lake of fire be shut up, for we bring

cleansing water, so that we can remove the mischief from the heat.

perpetrators. Grant cleansing!

You shudder: ^yßlutmensch ! turn to the fire to

Purification ; you are covered with blood /' '

Punctuation by means of a colon, but only on the

Front of the stone applied, in each row once, except in the

second, where it occurs twice, marks the end of the word five times.

ter; otherwise it separates the two syllables in M>:flM and can here,

where the vowel of the second syllable is not written, the combination

to prevent the pronunciation of «5^5 as if it were a monosyllabic word;

in 3 ^ : ^ ^ön but it separates the first letter because it ends with a

Half of the population who is speaking to Schwa mobile.
This document, despite its massive size, has
understanding of the Tuscan ideas about the human condition
after death a quite inestimable value. The main idea is
The idea of a purification which the sinner undergoes after the

Death is subjected to two types of cleaning agents,
Fire and water; the survivors seek the latter out of loving
Participation in the deceased instead of the first. If
they bring cleansing water, they hope, the fire hole will be closed.
and the punishment of the wicked man's sins will be drawn. The pains of the
Fire purification was apparently imagined to be very painful.
For another, entirely relevant proof is provided by works of art
and paintings from the Tarquinian tombs, in which one can
People hanging from the poor were burned with torches and otherwise marked
tert sees"). The idea itself of purification by fire cannot
a) See O. Müller's Etrusker. II. p. 24.
,X. Intercession for a dead person and rejection. 1 gg
surprise; the whole of antiquity gave this element a purifying
and purifying power. According to Persian mythology, Ahri-
one finally plunges into darkness^ flowing ore burns him out,
and the souls shall pass through streams of fire to be completely purified and
to partake of bliss'). In Egyptian myths,
Into the fire the king's son of Byblos and purifies him in the flames
embers of earthly dross. According to Old Testament accounts,
Isaiah (6:6) is removed from his sins by a fiery stone.

which one of the Seraphim lets touch the lips of the Prophet; in
Malachi 3:2, 3 sinners must submit themselves to a purification process
fire, a bath in strong lye, which washes away their sins.
away, and the angel of God sits there like a metallurgist in his workshop
purifying and cleansing the sons of Levi by “sifting them
like gold and like silver *% so that they can then be used in the right holy
creation, as t]^jp*ii^ , can offer sacrifices pleasing to Jehovah.
The same picture returns in Isaiah 1:22, 25, Zachariah 13:9, Isaiah 48:10.
Jerem. 6, 28 ff. Of particular interest is the passage Numbers 31, 22 ff.,
because in it, as in our Tuscan text, the two kinds of cleaning agents
The High Priest then commands the soldiers, who
been in battle, everything that can be brought into the fire (metals)
to make it pass through the fire to be clean, but with the leg
It shall be purified with water, but what is not thrown into the fire
can be brought, they should let it go through the water.^' See also
Luc. 3, 16. — From the West we hear the “Omma purgat
edax iffuis^* Ovid. Fast. 4, 785 ; and in the vase paintings depicted
scenes of leg impalement may, at least according to Creuzer's assumption,
thung'), sometimes the torches carried by the mystical entourage, on the
Purification by fire, of which the mysteries - initiations q>avai
Baxxiov or MvarijQitDV. When in the Bacchus consecration, at which
three types of purification, through water, fire and air,
were depicted, the fate of the soul after death*^),
However, hasty combinations could easily lead to a historical
connection between the Tuscan ideas
and such Greek customs. But it seems to me more advisable to

same questions and ideas with non-Tuscan things for now, until

the local monuments will be further researched, not yet

a) See Zend-Avesta by Kleuker. Thl. IS24,

b) See the commentaries by Gesenius and Knobel.

c) Dess. Symbolism and Mythology IV. S. 156.

d) See Creuzer aa OS91. Note 1 and p.92.

1 70 X- Intercession for a dead person and rejection.

to enter into; only the data are now to be ascertained and collected, also
may something similar be found abroad be kept beside it, but
cannot immediately be brought into causal connection except
in the very obvious borrowings. The empirical truths
assumptions which underlie this doctrine of legification, of
washing off the dirt with water and purifying the
solid ore grades by melting in fire, were offered everywhere
and a symbolism taken from it was so simple and natural,
that the most diverse nations are completely independent of each other
The Phoenicians also had the idea of a
The enslavement of the dead is not foreign, because in the second Maltese
According to the tomb legend (Gesen. Monum. Phoenic. p. 105) it is said that
Benary's improved explanation: The chamber of the first house is the
Grave. The defiled one is cleansed in this closure {Th's> = nfit^s)').
What is remarkable, however, is the deep
Feeling of sinfulness, such as that also found in Parsism and the
Hebrew religion is so strongly emphasized. The purification by fire
was evidently a firmly established belief among the Tuskem;

gen in the Old Testament is only a poetic image.

Great interest would be a more detailed knowledge of the goddess.

which gives the decision about the fire purification and as

a pure, holy being appears, to whom blood sins are disgust or abhorrence

and which ruthlessly exercises justice. Unfortunately, we only have the

The Italian scholars suggested that she was a Venus in-

fera may be. At least an image would have been desirable;

because if there were a match with the

Gerhard (On the Etruscan Metal Mirror, Plate I) published images

the most important conclusions would follow. Whether this

One should think of that Aphrodite who in Delphi ^EniTVfißir] , the

Hess standing on the grave, at whose 3ild i (dyalftaTiov) Todtencita-

tions took place (Plut. Qu. Kom. 23. ed Wyttenb.), whether to the Venus

Proserpina ••), or whether she is one of those Etruscan winged fates

goddesses who were called Lasa, the Greek Nemesis

comparable, and which Gerhard (aa OS 14) refers to the Lares in Be-

demonic earth spirits, which the secluded household

comrades, or whether they finally got rid of the mania at O. Müller (IL

p. 101 f.), all these questions must remain for the time being.

a) In d. Berl. Year of Science Criticism. Octb. 1839. No. üU. p. 547.

b) Gerhard in the Kunstblatt 1825. p. 04 f.

X. Intercession for a dead person and rejection. 171

The lesson which arises from such a death sentence for every survivor

living easily resulted, came about by itself and required no

special mention. The warning not to allow such bloodshed

The inscription was obviously intended to burden the deceased with sins; it had
an ethical purpose. That the relatives give the deceased such
an ini%aq>iog koyog of his own accord placed in his tomb^
It is difficult to assume that one should have
Rather, think of a priesthood as the author, whose power, according to
such a test of conscience of God's judgment upon a man who.
stood high in life, was extremely imposing and ruthless
must be. Over the grave, like no commoner
had been built, those Tuscan priests warned the deity
against vice, and by demonstrating the vanity of human
preached the right to atonement for certain crimes, they threatened the
living mortals with double punishment, first the torments of fire,
which cannot be escaped, and secondly the disgrace of a monument
their crimes still in the burial vault, even the proud and splendid one.
There is a touch of that gloomy seriousness blowing through this funeral inscription
and a scrupulous severity that is part of the character of the Tyrrhenian
If the nobility vested with the priesthood
a member of his class, we realize how religion
and righteousness truly lived in him and how worthy he was to have both
Would be permanent carrier.

XI.

In Lanzi's Saggio IL p. 420 under No. 306 this inscription
It is easily structured into the words:
fThe Nothing is She;
with tVeinen I destroy the head.

It still requires any linguistic or graphical authorization.

presentation of this fully vocalized legend; because word for word is

Everything is also present in Hebrew^ that this inscription is almost for

a Hebrew one could be considered; and with regard to the letter function

My previous evidence has laid a solid foundation. Also for the

The meaning of the i as w are both above to Inscription VII. IX. as well as by Inscription

XXX and XXXI provided reliable evidence. In the o-form of mii~i instead of

the pronunciation with a iDiK'^, as it appeared in the Perusinian inscription

Z. 6. 1, shows a greater approximation to the Hebrew, while the

a-form is Chaldean and Arabic. Here again a trace of dialect

substantive differences in Tuscan itself, but analogous to the known

Semitic language branches. — The form *i2|e; as 1 pers. imperf. Pael

of ^:2fi(instead of naMtft by merging the *a^a to 'a, is not

only in Chaldean and Syriac the regular^ but is found

even in the Alt. Test, in Ezech. 28^ 1 6 ^naMi , if different here the reading

is not corrupted (cf. Hitzig zd St.). — To explain the Accusa-

tivs "«You could easily transfer the note here, which

the words of Imrulkeis (Moallak. V. 7 ed. Hengstenb.^ V. 9. ed.

Arnold) äjL^ ^^^ o^^ ^-^ s^j^oiah the tears flowed from metnen

Eyes before (because of) longing y the scholiast Zuzeni adds: “the Ac-

cusative is a xl iyMStA or jJb»t ^ 6y^ object of the reason.'^

The first two words of our legend return again within

the inscription in Lanzi II. S. 441. No. 401 again, see also Fabretti

Di Giovan BattistaVermiglioli in Estr. dall' archive, disturb. Italian Nuov. Ser.

TVP II p. 36, and a tch^ "»m crying, tears of the head could

also contained in the inscription of a "vaso plastico" M VS3)l1,
which is cited in Vermiglioli's Antich. Iscriz. Perug. IS 92. Not. 2
– But I return to my original.
Mourning the dead was and is in the Orient itself as an external
Custom established; the number of days for this («»Da •'ö';) rose to 30 5 Mos.
34, 8, and even among the Egyptians until 70 Gen. 50, 3. — Wistful outpouring
about a deceased person, either wife or daughter or mother of the
of the IQagends is the meaning of our legend; the duration and intensity
The sheer volume of tears cannot be described more truly and touchingly.
– Faithful heart, you too will rest for a long time; but your feeling
sounds loud again!

XII.

Among other bilingual inscriptions, Lanzi cites p. 342.
No. 5. cf. I. Taf. III. No. IX. also that of a rough urn:
C LICIkll . C . F. kllGRI
vflkisnfle
If there could still be doubt, what O. Müller" already said,
confessed that in the Tuscan-Latin texts often no definition
speaking of both legends takes place; this should be the case with the
Anyone who is not entirely biased will be immediately convinced.
except for the somewhat noticeable difference between LICIMI and 3 MO 3 V
In fact, despite their similarity, everything is different. The Etruscan
The letters themselves, however, make sense as they stand.
full sentence, under the one condition that the element which

Lanzi reproduces in print by G, not with B Ä*, but with the
Greek. The similarity is in and of itself
large enough, indeed it does not even need to be assumed for such an assumption
that Lanzi had mistakenly confused G with O,
since the same figure G for OD in the Numidian and in the one with the old
Celtiberian alphabet, which is related to Italian
is. See Gesen. Monum. Phoen. S. 30 and Taf. 1. 2. Also appears
on the Perusia stele described below, this same story
stalt for th in the name Larthal. — If this Tuscan' O,
as it already appeared in the Perusinian inscription B 19 and elsewhere,
in the function for n here, the legend of the text
read : .
na« p72
pbn is a compound of the infinitive Peal from 'jb'» Hebrew gehen mit
the preposition ^ and the suffix of the 1st person plural, which is regularly used in
Tuscan without a connecting vowel. It is the same formation as
in Hebrew 'inDbs , Dn^ba etc., except that instead of nDb as infinitive
a) Deas. Etrusk. IS 435.
174 Funeral Inscriptions. XII.
form rj]b, which is identical with the Hebrew imperative, as
these two forms usually coincide in the regular verb.
In this view, I cannot be dissuaded by the fact that a group
3M03>/ occurs more often, where a derivation of ?jb?i
can in no way be thought of, e.g. Lanzi IL p. 360 f. No. 67 — 7 0,
where I found a «fSsV (^JS recondidit) recondiium in the fl ^3 M 33 V-
– According to the Hebrew construction of the rjbn with the bare

Accusat. to the question where to? of Ar. ^1 , Syrian \^ come connects

here pba with na«, the segolate nouns, formed like Vn» Trauer^ Tf^a
Interest I Z. 12, tas; powerlessness y weakness Inscription VIII., coming from
nafi« in Hebrew, Aram. and Samaritan. to perish^ to perish, to
those who perish, from men and animals through death Ps. 49, 11,
Judges 5, 31 et al., sometimes with added y^^Ti b?ö away from the earth
Jos. 23, 13. 16 ua The derivatives thereof JTt^n and l^i^N downfall, down-
grundy Place of destruction are also names of the underworld,
her with "b'iNU? Orcus connected Proverbs 27, 20 (Chetibh), Job 26, 6, with
m73 Death Job 28, 22 and with nap grave in parallelism Ps. &8, 12. —
This is precisely where Revelation 9:11 der aYyelog zrjg dßvaaov takes its name
y^ßßadtüVy xal iv v^ ^Ellrjvixy — Idnollvcov. For the Tuscan n^iJ« = n^öJ,
from which the Chald. pafij, the meaning can therefore not be doubtful,
namely destruction by going down into the abyss of the underworld, or
G.>
from the Arabic Jut perpetuitas, duration, eternity. Likewise, the
our text associated rjbn go away very usually for die
and perish (cf. v£5sJlP) 1 Mos. 15, 2. Ps. 39, 14 Look away
from me (Jehovah), that I may cheer myself, '^s?"»«! T}b« Ö"iBefore
where I go and am no more, — One will realize from this how
such word usage the connection nSN pba in our going
(if we go there) to the abyss of destruction or always exceedingly
probably corresponds.
No less significant and according to the word’s own meaning
f'T'aÄ and by are put together. The former is the well-known *^*^2K or

T^a« with the pronoun. Suffix 1 pers. plural. our, derivative of a
Radix -nsÄ , which does not appear in the Alt. Test, according to the
Nominibus led the "vis et ive^ysia, qua quis in altum nititur",
the momentum (Gesenius Thesaur.), Hiph. n^^aKrr sich
soaring up powerfully Job 39, 26 from the hawk, hence ^a« and Jrn^
Flight feather, plumage, and of the power and strength n'^n« validus,
firmus, probably with the secondary term of permanent, indestructible,
because «-in» means the bone. Like in Hebrew the D^e:? actually.
Funeral inscriptions. XII. t75
Strong, solid, then bones for the self, essence is needed,
so here in the Tuscan ^i^n« the strong seems to be the indestructible of the
human being, if it does not adhere to the concept
des nohilis, as *i*<2K — ^T^-^K Ps. 78, 25 cf. Judges 5, 25, and
so the nobler, better because permanent part of the human being
Just as that na« pointed to a crime in the underworld, so
*^^nN to a force in the upward swing, and if there is a path-

go was attached, then an ascent can be expected here.
And behold, there follows an yl fl , in which, according to such a connection, a
The word NBA? Hebrew for "to rise" is impossible to mistake.
By the nature of the other words that constitute the sentence,
It is required that this >/fl is a verb. According to its form,
only at hy as 3 pers. singul. peal of a :;V, or b« verb. ^3? :_^ 3 '
r= ^^\ be thought ; the latter is called rediit, pervenit, evasit c. ^t , but
axich periit (caro), the former in the Aram. and Samaritan. intravit. I hold for
For our text, none of these meanings is as appropriate as that of the Hebrew.

T:by rise up. Because according to Tuscan belief, part of the
People fly up at death, rise, is accompanied by other dead
Inscriptions have been put beyond all doubt. As has long been the case,
Community or transfer between the Vcrbb. yy and mb proved
is — compare, to give just a few examples from the wealth of
lead, rjD*!», nD"7, ND1 be smashed, nn'»D and nn© be bent,
,3 and n*it scatter, and the words from Maurer u. Gesen. and
> TT
dess. Lehrgeb. d. hebr. Spr. S. 455 — so the Tuscan
Verbum yy V? in the meaning of the Hebrew iiiby, so
for ascending. This will be the case in many other places in the
pulcral inscriptions where the same y/l\ or one of its inflections appears,
be carried out in the same sense.
Although I had another attempt to structure the text
presented : by D ^T'a« nnN5 Ap , in which the previous one is not quite
A very different meaning would be: in part we are going under, with the
With the strong we ascend upwards,' but this is according to the grammatical
Forms as well as lexically much less certain and seems to me
also objectionable with regard to punctuation. Because the
Preposition separated from the word body by the single or double dot
separated, as is the case with the reading pin, but not with abö,
We have already often noted this, for ^ Inscription I. 11, b ibid.
Z. 1 3, also on the Gorgon shield, for u? Inscription III. , also with
our n but Inscription II. ; and there should now be such a perception

but already have some right to be considered in doubtful cases as a

to be considered decisive.

Will my first interpretation:

If we go away to destruction {forever) y

our essential (actually strong) wins attfißärts

.

approved, thus the method and the path that seemed to me

merely by consistently following the same procedure as for the

early pieces opened, welcomed; so is the understanding of the four

Words on the raw urn a completely new position to the dead inscribed

options in general and a principle of great importance. Through

the destruction of the “generally recognized and in no way doubtful

haften'' assumption*) that al as an appending syllable to the proper name

Fatronymika, the existence of a large part of those

Tuscan first names and family names, the Cetcnal, Cfelnaly Lecnal,

Larthaly Amihial and whatever else they are called, along with all the

built conclusions to be very threatened, without, however, because

At present only a very small part of the relevant inscriptions of

I have been examined, already the complete sentence of annihilation

But the realization is considered to be much more important than the negation.

knowledge of a distinction which the Etruscans

ker made a distinction between a person who would be destroyed at death

parts of man and another that rises up. A thought-

rich, highly meaningful sentence, almost too surprising and our eye

dazzling to be believed immediately. I go

therefore

to a second bilingual inscription, which is found in Lanzi II. S. 342. No. 4
immediately preceding the previous one and perhaps the same thought
even more precisely qualified and, most importantly, with another
Word for ascension. The recognition of that faith
sentence would then, if the same idea comes to light here,
So no longer depend on my explanation of the yJ fl alone. But
I myself am doubtful about the interpretation of this new passage in this sense.
The inscription, like the previous one, is located on an Uma rozza.
a) So O. Maller ibid p. 435 ff.

C CAESIVS - CF VARIA
NAT
A similarity between the Tuscan and Latin texts
Strictly speaking, only appears in the VAR and Sfll; because the
% M fl O and CA ES are not without further ado, as Lanzi

I confidently place the last one on a single
Syllable-based similarity to two Semitic legends, which
Express a thought in a proper sentence and, up to one
Vocal with the Tuscan text; first
nb vby2 "in«? ya? ni?b
For the last two words it would be argued that the tV2> in
the same kind seems to recur in several death inscriptions.
The root word ri:? with the related D>y and Yb3f exsultavit. iuhi-
laviti laetatus est with its derivatives tba? and v\v exsultans, nii:*»V:>

laetttia occurs in this meaning only in Hebrew. The form
is l Pers. Plur. Imperf. Aphel, quite regularly formed. I\y/ because on
End of the sentence, Nb cannot be the negation, but only Tib; its
Feminine suffix refers back to a word of the same gender, in which
There must be a concept to which the rejoicing can apply. It can be
messengers seem to be in OS fl V, whose last element is the Tuscan feminine
Ending of the nouns could represent, about the S fl \/ but er-
This is certain, since in Semitic the tribes from which it
could be derived, ^^b, nKb, ^»'b , nnb, *inb not exist-
that it must either be a foreign word or a compound word.
In several of the inscriptions I examined, it would be a combination
combination of the preposition b with S fl fits well into the context. So
also in our present one.
For the rest of the text, see Job 39:26
yD""nafij2 *inr^'? " does the hawk soar through your mind?
very much to the version of 1 14 fl 3 as yi'D or yap : like a
Habicht, Regarding the form, of course, no Articul. prae-
fix. thought, the Tuscan does not know that; but the ^ would be
as in Hebrew before a monosyllabic word ^ was pronounced with a
12
178 Funeral Inscriptionii. XIII.
the , and the force of such an intention on
Shortening of the vowel of the final syllable , cf. ÖS75 and tDns, in
Tuscany, by virtue of the emphasis to the front, leads to such a weakening
of the final vocal^ that he has not been marked in writing here.
– If now nsfi^a or *inN3 , after a known vowel change in

the last syllable instead of "iSKa 1 Person Flur. Imperf. Aphel, including ysD with
the n*i3?b at the beginning and this either for a composite
taken with b, or undecomposed as Acc. of the direction, the result is
the appealing sense:

Too hard like a hawk we swing
us up; we rejoice in her.
But I do not hide the other possibilities of the text
The t M fl O sounds close to the stems odd , T33 , yi col-
legity recondidit, congregavit, ahscondit. Would become &:d = D3D as one
neutral adjective the M is added and S fl 1 fl for ^ty dust, earth,
in the OT often with reference to the lying of the dead in it, taken so
the opening words said: Lart (is) a gathering (sheltering) of us
in the dust. — But even apart from the somewhat
artificial expression, furthermore that between the earthly
are collected and the rejoicing is not connected, it seems
I find this version objectionable because of the spelling of y:^ with ♦.
No Semitic dialect has a ysD or ^3a in that sense, and if
the one that recurs several times in other Todteh legends fl ^3 M 33 >/,
cf. Lanzi aa OS 360 f. No. 67—70, also attributed to 02^
is, the uniformity of its spelling elsewhere speaks with i
rather against than for a combination of our t M fl 3 with the same
Root. Often the i takes the place of a t , for the reverse
but I don't know of any evidence.
Finally, a third attempt can be made on the combination of t li fl 3
with the t>aÄ> that is only present in Arabic, after which one reads:

»b^iO K31B «3233 m»5

T • T- T -

That (jaJL> means to die and to fearfully cry, of which yja^J^ is a

Todter; «3X35 would be, according to the second Arabic conjugation, Pael

l Fers. Flur. Fraet. This goes very well with ks'^d, also 1 Fers. Flur.

Fraeterit. from *i*^d, j^ßiehen, and no less finally Kit« from bt«

Funeral inscriptions. XIII. 179

Hebrew, Arabic ^ samarit. abiit, discessit, cf. jh fnbiit loco, desiity ceasavii

and JFC Dimovit. The noun NbT^^ here means like Vtn abitus, discessus,

Departure. According to the Arabic Jil aeiemitas, this could also

other meaning can be thought of^ only since in Inscription XVI. next to

our f1 ^ i IV the concept of eternity by another word

The former is particularly well expressed. In this way the text says:

hard — We stoned y wirßlehen when we parted.

With what the original text offers in terms of both consonants and vowels,

This last interpretation is best and easiest to reconcile and I prefer

Therefore, it is preferable to any other. Should not the Lart be excluded from all text

context, it must contain a dative term,

or a vocative or an accusative of the direction. Also for this last

Incidentally, the Old Testament offers parallels to the meaning found, such as Psalm 90,

10 We are driven away in haste, and we fly away; Job 10:21 . 14:20

ua — Will this add probative value to the proposed declaration

of the Vfl in the previous issue, this is for the matter itself

but no loss, because other subsequent texts take the idea of the rise

swinging at death clearly enough.

The connection of such Tuscan sayings with names of Romans
whose ashes were preserved in the urn, shows how they
Whatever may be explained otherwise, undoubtedly dates back to the later period, when
the Roman weapons had already victoriously penetrated Etruria,
provided that those things were found in Etruria itself and not
have come to light in other parts of Italy, where they are
Commercial items could have been imported. Was the ballot boxes
The Tuscan sentence was written on the paper immediately after it was made, so
when a piece from the various
If the stock is to be used, the choice should be made in such a way that
that with the newly added Latin name at least some of the
movement in the Tuscan legend seemed to take place. But only carefully
Extensive examination of the originals with regard to whether the two
writing is engraved at the same time and with the same instrument or
can provide information on such questions.
12*

XIV.
On a small pillar of the dead, as Vermiglioli Iscrizioni Pe-
rugine IS 150. No. 11, an inscription exists which in your
single word:
According to the conventional view, it would be a name; only after a
Transliteration into Semitic
· ••
This results in 1 person singular praetical peal from nniD Hebrew and Aram.
quievity ceasavit, vacavity with assimilation of the 3rd badical to the suf-

figured "^n the sense so beautiful for a memorial to the dead:

I rest!

the celebration and crafting of human earthly works and labors

expressing that I do not know what more appropriate interpretation would be

The word is just as absolute as it is here, also from the

People in Exodus 23:12: Six days you shall do your

Works y n'auSn '^y''a;ön But on the seventh day you shall celebrate. Also the

Formation with the c-sound in Tuscan instead of the a in the other Dia-

lecten — but the Hebrew has twice the imperfect naip*» Lev, 26, 34.

Nehemiah 6:3 — is entirely consistent with the intransitive meaning. In

Arabic v:>.ajww quievit, dormivit is further referred to the rest in sleep

with which death has so much resemblance and is so often compared.

Job 3:1 3 (If I had died), now I would lie and rest,

slept and had mast.

The same meaning can be achieved by a different grammatical

Analysis; namely, if nauj as a noun (cf. Isaiah 30:7) ad formam dfitn,

nK3 (for a*»N3), iV*), *i'^5;t is taken with the suffix of the 1st person; thus:

My Peace

namely the death urn.

Funeral inscriptions. XV. Igt

15th century

No less concise in expression and meaningfully appealing is the

Death inscription first published by Vermiglioli aa O. under No. 1 4:

y/f\ flv av

That here the verb hy in the sense of the Hebrew S^b3? ascends with respect to

said to the dead, as I have already tried to prove above,
Nobody will easily misunderstand that in Vä the pronoun
^n, with which the Perusinian inscription began. The above-
V corresponds to the i, which here in ^ under the effect of the
on the following u umlauted ■), although such a transformation in Hebrew
and Chaldean. The Tuscan language shows decidedly
a strong tendency for semi-vocalic sounds to dissolve into vowels,
also where they are at the beginning of the syllables, cf. M1flM13tMI for tDöna^
I. 18. iMfl^a f. '^3D'^ III. The fl following VS V can be the one in
Pronouns, as the spelling «^in and the Arabic^ shows, still after-
sounding sound, after which the above to Inscription I Z. 1 on it
The relevant remark will have to be modified so that after time

or place there was a difference in this pronunciation. So says the
Inscription from the dead man whose mark was the colonetta, from:
He has also been promoted!
like ours: he too has gone home; only that in Tuscan on a
swinging up is indicated.
Possibly, however, the f\ could also belong to the following >/ fl
ren as preformative of the aphelion V^fi« or V?K , and nnii that with emphasis
preceding object instead of "»n'ifi«: He also raised this one up; cf.
the beginning of the Peruvian inscription and for the meaning that report Genesis 5,
24 concerning Enoch: D'^ii'VH "in*)« nj^i God had taken him away, and concerning
Elijah 2 Kings 2:1 1 D-'öUJn rtiS'Oa nsrb« ia^'^i and Elijah went up in the storm
to heaven, — Whoever was in charge was known to every Etruscan
Readers are well aware of this. — I only mention this second interpretation,

In order to visualize the various possible text analyses,

But rest even at the first. After each one the idea of a

rising up at death.

a) See Ewald's Detailed Textbook of Hebrew Language, p. 247. e.

XVI.

DEATH-VICTIM.

Next to the monument with the large emigration certificate is

one of the most important of all those in the rich Etruscan Museum

at Perugia now preserved*), a Sepulcral monument that represents a

Death scene. On a round stone base of 29 centimeters

Height and 2 meters 24 centimeters circumference rises a 1 meter 4 centimeter

timeter high grooved column, which ends in a pine cone, the

In one of these grooves is the inscription, whose

Explanation I will try below. It is very deficient in

Lanzi's Saggio IL p. 352. No. 39, based entirely on Inghirami's Sect. VI.

TZ 2 together with the reliefs located at the base — only one

The little jug under the deathbed is missing — and Vermiglioli's Iscrizion.

Perug. I. Taf, VI; the latter has pp. 144 — 48

Everything that is relevant to the monument, either factually or literary, is discussed.

is noteworthy. It should be added, however, that Kollär, aa O.

Taf. XIIL No. 4 gives a picture of the stele, but the inscription galiz

distorted, if, as I have no doubt, the text is the correct one,

which Mr. Fabretti Di Giov. Batt. Vermiglioli ctr. in Estr. dall'Arch.

Stör. It. Nuov. Ser. TVP IL p. 28 and Uhden (Abh. d. Königl. Ak.

d. W. in Berl. 1818. 19. S. 6—8).

The image runs around the base and contains 36 figures.

guren, not 35 as Maffei states. Stretched out on the bed lies the
Dying or deceased, whether male or female, can be found
from the pictures. As far as I can see, they are only on
Vermiglioli's assumption, based on his interpretation of the inscription, that there is a
Woman, falls with his explanation. If mine is valid, then it becomes clear
rather, that it is a man. A female figure supports with
her arms around the head of the dying man, by placing him on the bed by
another woman a child or, as Uhden wants, a holy image to
consecration or as a final farewell; this is followed by
a long list of sufferers of both sexes and different
of old age with hands raised to their heads and other gestures of
most lively grief and weeping; towards the end of the wailing
three people with bent lituus appear, after an altar
a) See 6. Dennis The Cities and Burial Places of Etruria, translated by
Meissner. p. 667.
FaneraMnBchiiften. XVI. Death-Offering. Ig3
rUhden: death chest) on which the wood is arranged pyramidally
laid for the sacrifice that a priest is about to light
This priest or sacrificial servant holds in his left hand a
The whole represents the funebris conclamatio during
of death and the beginning of a funeral sacrifice as a double scene. •
The inscription, according to Fabretti's better text, reads:
The first half up to '»btaD seems to me in the proposed reading
beyond any doubt, so that bs;« the completely regular aphelion

Formation of ^y (— riby) is, as in Chaldean , cf. ^y^ Proverbs 23,
1 2, namely either 1 person sing. imperf. I want to climb machetiy
or the imperative of the same conjugation make rise; object to
ti3n fire y ttisa^ as the soul {life) namely rises, which comes from the
rigen is easily supplicated. The form of the last word is entirely Hebrew,
the meaning is common in all Semitic dialects. In the second
Part of the legend that f\ylX\ returns at the end as in Inschr.
XIII, where I cannot do so in view of the text at hand.
through eternity y but — Kttö? departure y separation from life,
This is because here the concept of eternity is expressed in another
Word is pronounced next to it and a double designation un-
is probable. In the Ofl^ (Uhden: Af{yl des hat od. zu Ar) is
namely, as far as I can see, nothing but ^v\y di the preposition V and the
Hebrew existing ^y perpetuitas temporis, tempus perpetuum — tk^y
If others contain safer ones, I would not necessarily
this interpretation, play for the combination with 3 3 1 aetemitas,
perpetuitas, because the combination of *^y with a
synonymous second term is not unheard of, cf. Isaiah 30:8 Db*i:?"ny nrb;
as long as it refers to that Arabic word alone, it actually only
Eternity, backwards, in the past has no beginning, what here
does not apply. Just this same word combination ^yb — tk^i forever,

Forever is in the Old Testament, very common use Ps. 9, 19. 19, 10. 21 ,
7 ua One will not be allowed to draw this "vsh" to the previous one, because
for the rising of the fire the eternal rising of the soul no in
the comparison would give a suitable accident, it would be at least over-

liquid; however, it makes a less appealing sense with the
The following is connected. It is assumed that Vflii Imperfect
3 Pers. Sing. masc. is from the verb it«, whose noun deriv. so-
1S4 Funeral-IIL writings. XVI. Death-offerings.
immediately follows. The verb bTK is in Hebr., Chald.^ Syriac in the same
ben meaning abiit present and the Tuscan formation of the imperfect
Peal is exactly the same, apart from the preformative, as in Syriac, irie
of vTlf the imperf. V^Xj , so here 'bTN^ Incidentally, by the gram-
matic form VtN"^ once the male gender of the dying person, because
This verb is without doubt to refer to this, and on the other hand
It is also clear that in the moment depicted in the picture,
had not already died, otherwise the future tense would not have been used
but it also shows that the moment of departure itself is
The legend of this beautiful and instructive work of art says:
Mac/i rise the fire* ^ like the soul — /
Forever He goes away with the passing
or according to the variant ühden's: I make the fire rise by
the soul of Lar goes away forever. I have the bs;« in the former
Version reproduced as an operator with regard to the attached image
depiction. The one facing the altar, represented by the lituus as priest
The recognizable man raises his right hand, while he
side of the person approaching the altar, who carries the laurel branch
and in the other hand perhaps holding the ignition device upwards, just
those words of the legend, the word with the corresponding
Accompanying gesture. Image and inscription are now as if with each other
in harmony, so also for us sufficiently understandable. Between the

rising fire of the funeral sacrifice, which at the moment the death
dying is ignited, and the soaring of the soul
A significant similarity has taken place with the Etruscans.
Here I would now like to turn to the pyramidal column, which is often
Tuscan memorials to the dead, give a different meaning
rather than representing the phallus, as is commonly assumed.
Rather, it represents the flame. Fire has in the Tuscan Re-
religion had an extraordinary importance; and if at the pillar
tip of the pine cone appears, this happens with reference to
that such resin-filled fruit feeds the flame well. In the same
Sinn, as a symbol of fire, could be found on the Assyrian monuments of
eagle-headed Nisroch or, as Rawlinson reads in the cuneiform inscriptions
and as the LXX once renders the Nisroch, Assarak (lAaaqax cf.

the personal .3! fire) y hold such a spruce cone") in your hand.
a) Layard certainly thinks it is a pineapple. The suspicion expressed in the text
tung would not be refuted by this, that the same fruit also in the hand
Funeral inscriptions. XVII. |g5
See Nineveh and Persepolis by Vaux, translated by Zenker Fig. 1. 7. 9.
Ruien branches were used at sacrificial festivals in honor of the gods and goddesses
burned; which is why the spruce cone, Arabic r^^^y or the pine
nuss is counted in the Mishnah among those things which in the
were used in pagan worship and therefore not accepted by Jews.
Gentiles were allowed to be sold").
XVII.
An inscription of deep sentimentality speaks to us at Lanzi II.

p. 367, No.99an:

IHtV8:^VHa^3:f1>/

^2ny2 from id5 «b

The negation fi^b, the verb "jöd, arab. j^jÄ£=d abscondit^ ferali amiculo

involvit mortuum and nb heart, written without vowel like p for p

Inscription I, line 24, are all well-known and common Semitic words;

only for the last IM t V with a prefix. seems to be a twofold derivation

possible. I am not thinking of the Perusinian inscription Z. 2

existing Nota Accusativi n*iN, because it is accompanied by the suffix of the 1 person sin

not in the form of "»d- given here, but as ■»-^.

It would also be the case if in the other legends that follow the M t V

in the sense of]nifi< for nsn'ifi« as in the Perusinian inscription.

an open conflict with the rest. So this aside

and take the M as radical, but I as nominal suifix 1 pers.

Sing., lets ?I firstly form a pn« (piK) with the Chald. n:üN cista, arcula^

container, a derivative of pK - Da«, Dnn, ÜDD ver-

schltessen ; the form like ^"ih actual cutting, tool, one would

it in death inscriptions from the death shrine, the urn or death

box. — A second combination is

^-Y^fumus tgnis, which then recalls the breath of the sacrifice or the

fire in which the dead are burned must be remembered. We will

another Assyrian image is noticed (cf. Weissenborn's Nineveh and its territory.

11. Plate IN 7), which is believed to be Dagon because of the fish with which it was

The fish can be a symbol of water, which then leads to the pine as

Fire symbol would make a good parallel.

a) See further in ChwoUohn's Die Ssabier. Vol. II. p. 221 f.

who have to seek a decision by examining several bodies.

According to the first meaning, our text says:

The heart is not covered by my (dead) shrine,

*

after the second :

The heart will not be choked in my smoke.

For the latter, which seems to be a little further away, we still need to

special meaning of the verb ^^ abscondit in cineribus,

so that a conceptual relationship between the ini? and "jDS" is established.

which makes one inclined to accept this very 'jna? instead of that "JOÄ.

In addition, the following places are found which are for the "iniP the

Decisive. After both word explanations, the meaning remains in the

The main thing is the same.

The heart that no longer beats expresses sympathy and love for

his people from beyond the grave; even in death he does not die.

So loyal devotion and love is shown on this urn to the

Survivors assured by the deceased.

XVIII.

But in order to discuss the reliability of the assumed word meaning

To gain greater certainty about the ini?, I then asked the other

Inscriptions examined, which are among those of Vermiglioli Antiche Iscri-

zioni Perugine published almost 400 funeral inscriptions of the same

Word, but preferably only the complete ones. Such

restriction seemed advisable because Vermiglioli's texts required greater confidence

earn more than Lanzi's, and because mutilated, from which no
round meaning can be determined to decide doubtful questions
in a language that is only just emerging from the twilight, by no means
From this point of view, I have drawn attention to the following
approach.

Vermiglioli's No. 270. p. 280.

NTnyV may be used without further ado as the name of a being belonging to the Laren
be considered, pjbic is in Hebrew, Aramaic, Nasoraic, Sama-

ritan. present, in Arabic and Ethiopian v.;JL# in the meaning eztraxit,
like the sword from its scabbard. Already in Job 27:8 this is described as
immediately applied to the dying person, whereby the related
Verbum iica or rrbuj is used: *iu:d3 :=?iV« b'iJ'' "'S toenn Oott heraus-
draws his life; according to Dan. 7, 15 the soul is in the body
rt3i3 iaa in a sheath. — According to the word form, nbtb or nb)ü Pael
or an adjective whose vowel of the second syllable, as has often been observed,
was omitted when writing. Also the ^1 instead of MI
– ü"»« has nothing unusual, since the occurrence of X also for tb
has been shown above. In 14 tVfl^ the o-sound is as inscribed I.
Z. 21 SflSVfl for nn*»Ä is represented by Vfl and the e of the final
syllable as in ;)iiü again remained unmarked.
Lartia removes the man from the smoke of the fire
gives the creature named Lartia a very specific function regarding
of the dead, which with the advancement of our understanding of such
Inscriptions will become clearer and clearer, as is already the case

It is clear from the previous texts that only a part of man, the

lüDd soul, the n'^nK essential thought as the soaring

became.

The following legend provides further explanation.

19th century

Veriniglioli's No. 310. p. 295.

The verb ^•»naN following the negation fi«b is aphelion of

bnn, it can be used both for the 3rd person preeterit., which in Tuscan

with a under the preformative according to early examples,

as for the 1 person singular imperfect, bnn in Hebrew.

and Chald. not occurring as Kai or Peal, in Piel means ter-

rore perculit, fedt ut animum despanderet, in Hiphil the same and

deturbavit loco. This results in the third person Praeteriti with the

Version of the MtV as]ni? an excellent sense, in that the following

gende t3 = MM for the Nota Accusativi and IS 3 - '^yf taken

Igg Ftmeral inscriptions. XIX.

the latter in Hebrew as a noun of two men

l Mos. 38, 3, 1 Chron. 4, 21 and means watchful, watchman.

It is a variant of n*'^ Wächter , a well-known biblical term

ation of good angels, insofar as they protect the world and especially the human

are geniuses who supervise fate. The corresponding |^a1^ is in

the liturgical books of the Syrians of the archangels, such as Gabriel, but

also used by evil angels; in the Nasoraean Scriptures means

it is a protective spirit; in the Book of Enoch there is the corresponding Ethiopian

Word of the good, also called holy guardians, but no less

of fallen angels. See the evidence in Gesen. Thesaur. ling. hebr,

p. 1006. The first words of the text read:

The smoke of fire does not frighten away my watchman.

The following are just as certain.]n see already came in the

Peruvian Inscription BZ. 17 before. D"»3ö Particip aphel of on:, is completely the

Hebrew form, and also in meaning ^teAeu ,• Hiph.

to make flee, to scare away; the subject is the recurring ns;

Guardian and the object follows in «?» fire. From this legend •

The smoke of fire does not scare away my fiefdom;

see the watchman chases away the fire

A series of momentous sentences about the Etruscan

Religious beliefs, which I will soon add to some related ones.

This saying sounds like a word of comfort that

the dead man speaks to himself and his survivors. However dark the

Smoke at the funeral bonfire may be, and as many bystanders otherwise

so annoying that he shrinks away from it, the protective genius of the dead

does not retreat, he has the power to drive away the consuming fire from the

The essence of the burned dead person, he will not

completely destroyed; the soul rises.

Here the steam or smoke in the first part of the saying belongs

with the fire in the second so necessary together, and it would be through

a substitution of the death container the whole into such disparate,

disjointed pieces that thereby removed all doubts about MtV.

solves and decides for "jn':?

Funeral inscriptions. XX. 1S9

XX.

Based on the above-mentioned legend, I dare to
once exceptionally two defective inscriptions at least their main meaning
to interpret without fear of my statement on No. XVIII
to come into contradiction because the N tV as "jn^ the decision
has now really been found. The first inscription in Vermiglioli aa O.
p. 304. No. 349:
The second line completely agrees with a text from the previous
The accusative '^'^v nfij requires a verbal
b^riff whose object it can be. The consonantal elements of the
V f1 ^S fl invite the involvement of the JJm^ misit nuntium, whereby
one sends to the mind to the sacrifice qucUm my guardian
But for that, a b would be required before "jn^, whose
Omission by mistake because of the preceding b but
would be only very inadequately excused; also, for an aphelion
formation of the a-sound in the second syllable seems strange. Without such anomalies
ten is with the reading
· ^1? n« ipph (nn«) nsn«
The grammatical form of Knit remains somewhat ambiguous.
which would be less the case if the foregoing were complete.
would be constant and thus see whether the above 8 to him
must be drawn, or belongs to the previous one. If the k is used as a prefix of the
1 Fers, of an imperfect, for which the corresponding suffix an
· ^na? invites, the two tribes come into consideration, first t;» Jo-
num ab aliquo accepted, provided that the 3rd ßadical as
Gutturalis would have worked, according to Arabic type at most Km« as 1 Fers.

Peal could be grasped: I will for the fire my guard

received; secondly, according to the function of X also as ^ the Eadix rrss^i,

«Ä*i, which follows with b, which comes before 'jn?, means to put up with it

Ps. 40, 14. The a-sound in the final syllable could seem to be a hindrance; alone

since a 1 Fers. Imperf. is in question, which in the sense of the Voluntative or

]90 Funeral Inscriptions. XXI.

Cohortative the n- paragog. is added, I arrive at this rrxnfij or

rrtnfi« as imperf. Peal, to the sense :

I will accept the fiery glow with my guardian

d. i when my protector is at my side and assists me.

How a compensation of the defect at the beginning of the treated in-

writing appears

XXI.

that of Lanzi II. S. 409. No. 255 from the stone cover of an epitaph

copied, but again ultimately defective inscription:

dear bw Lord. God cf. to Inscription III. ; here it is vocative, like

from •^n^n , which clarifies the 2nd person singular of an imperfect. Since •'nNS as Peal

in the inscription I. B Z. 5, one would like to use our form

the same conjugation, where then the ni« in its meaning at

or must be taken with you, so: Here! Come to the fire-

steam at the guard . • . not to the guard, but to

neither with him nor with the smoke that is near the guard.

But both, although linguistically the most obvious, do not seem

acceptable because it does not correspond to the meaning of the same formula in the previo

Inscription corresponds, and the invitation of the Bei to the fire smoke at
The guard would indeed have a somewhat strange idea. Should
like there nfi« Nota Accusat. be, then ''nxn must be causative: let come,
di stand as aphelion, - the chald. Ti';'!] , Syr. Yl^Z , with e instead of ai in the
first syllable, as the same e in the Chaldean participle Aphel •'n'^n also
is useful. The attached vc: quaeso reinforces the request: So:
Lord, let the watchman come to the smoke of the fire.
At the end, perhaps only I, the suffix of the 1st person, is missing. Why the
What the guardian is requested to do is perfectly clear from what has been said above.
Funeral Inschiifteii. XXII. XXIII. 191
XXll.
Also the short inscription at Vermiglioli p. 298. No. 322
is now completely understandable without the requirement of any abbreviation
and good sense. The Sfl as n:? is explained to us by n?; because it is
the preterite Peal 3 Fers. Singul. of the same stem n^a?, from which
that n^^ is derived and which both wach y vigtlem esse, as
to be awakened ^ expergiaci e somno, and to awaken, expergefacere means.
This way
ONO 1?
both mean:
He watches because of the fire

fö causative, which would go to the guardian for the dead,
which, as it was said, repels the fire so that it does not reach the level
Higher certain part of man is destroyed; or
He is awakened by the fire

concerning the deceased, who was raised from death as if from a sleep.

is awakened by means of fire; or finally

He awakens from the fire

where the guard is credited with the act of waking. This

n]? vigilant should also look for ways to explain the name Lnr.

XXIII.

The legend is just as short and generally easy to understand

in Vermiglioli aa OS 245. No. 172.

Ma^svat

In the first word there is an imperfect feal from the Hebrew and Aramaic.

V'^^ fly ahead, only whether it is the 2 Fers. Sing, mascul. or the 3 Fers, femin.

remains undecided. Grammatical formation is not the he-

Breische dipn^ but rather corresponding to the Chald. d^pn and Syr. ^odZ.

In the first case, the survivors address the deceased as Dußiegst,

in the second they speak of a dead woman she ßi^gt, ttJKb from the pre-

posit. r and ul« i^cw^, can by virtue of the various

interpretation of the particles mean to the fire or from the time, as Job

24, 14 (n*i«b home light y di towards the dawn of daylight, in the twilight

light the murderer rises), at the fire, when the flame of the dead

fire rises, the ttJDS soul flies up. The same

Use in Inscription X. dna^b in the fire. But b also stands for

because of the cause, furthermore for according to the manner or norm secundum and

even from the bosom in. So the meaning can be turned in many ways,

In general, however, the v^'s flying with the by rising as be-

confirming synonym for our instruction perfectly. In the Kück-

view of the large picture of the sacrifice, cf. No. XVl., where-
after the death a sacrificial fire is lit, or with respect
on the fire in which the body was burned, may before the others
the IT translation promise:
Dußiegest up by the fire,

XXIV.

As a fitting conclusion to my selected Death Legends
I believe from the many others that are more or less understandable to me
present, nor should Vermiglioli's No. 202. 203. p. 257 be added,
first discussing the last one:
hy^ ^hrh ^nw ^a^b
^ • V ^ •• ** *• T
Although other word divisions are also conceivable,
The proposed solution is presented to me by the inner harmony
of thought. In ''ifi<b the regular plural of a«
Fa^ commanded, instead in Hebrew niSN, Chald.]?iaN, Syriac
>j^ emph. jca^r common, in Arabic besides ^^t, ^Gi, last-
acP
Funeral Inscriptions. XXV. XXVI. 193
teres for majores , as well as in Hebrew nia« for the ancestors y forefathers
Generally 4 Mos. 14, 18 et al. — -«nKa or •^n'^a is the eighth Chaldean
Form of the 1 person plural imperf. peal of Nn«, for which infiia Inschr. IB 4
as a secondary form. — For the lack of n in O 3 ^11 st. nbn are
Evidence has already been given above. In view of the importance,
apparently not linked to the Hebrew usage,

^according to which life is seen as quickly escaping and the fleeting,
full world, but one must look at the Arabic SSs^ peren-
navit, sempitemtM f* i constitit, mansit in loco, 0<ij> perennttas, aeiemttas,
paradistis recurriren. b^^ finally is the chald. bj;; corresponding
Form of the Imperfect Peal without stretching the vowel under the preformative
of V?
To the fathers we come; to (for) eternity rises
He up.
The first part of the sentence speaks generally and communicatively, the second
of the individual deceased, to whom the saying on his death mark
Whether nVn was meant temporarily or locally, so that it
according to the latter as the name of the place of residence of the departed,
remains to be decided for further research. With the rise of the
The dead, which is mentioned again and again, hangs almost like a

necessary prerequisite or consequence the idea of a meeting place
in higher trees, even if "ün" here means temporal
is, for which that other inscription can serve as proof, to which I refer
turn immediately.
XXV. XXVI.
Vermiglioli No. 202.
^fiofiataMa^ sa^
· · • • ••
Only one new word comes across here. This 3 1 S II is
Analogy of ^:3K in the previous also stand as plural, although a
phonetic similarity to "nsryn is strongly noticeable and a connection with

the Badix rran or nan much, numerous will not be able to be rejected.
The Hebrew also offers the form tis/i« in the meaning of
Grasshoppers alone are just a special application of the general
my concept of quantity, multiplicity, which is attached to the word. In this original
It is still preserved in its original form among the Tuskem. To the ö-^MBn shadows,
I do not think I am allowed to think of the manes of the Hebrews. — In O fl returns
the n? continuation, eternity discussed in Inscription XVin. again, here
evidently as a synonym of the ij^n of the previous inscription; it is accusative
the direction where? belonging to br, as the b before nVn it more clearly ex-
plicirte, or adverbial for forever,
7m the fielen come toir; to eternity (for ever) He ascended,
Hiennit is also almost the same as No. 204 at Vermiglioli
following inscription:
explained, in which only »at the beginning instead of the •'sN fathers or -»anK many
· ^a^iö di the old, eifftl. old people is substituted, with "^nNs as Accus, local.
connected in the sense of the b of the two previous texts. By using the last
attached word, which in many other death legends, as far as I
I remember, always stands at the end, for now I leave undiscussed, I interpret
hy^ ^hrh -^nw -^a^t:

We come to the ancients; He ascends to eternity.
One will be guided through the first part of these three last
inscriptions involuntarily remind us of the Old Testament formula
va?-bfi; ;]0N3 l Mos. 25, 8 et al., is^-bij C)0N5 1 Mos. 49, 29 to his

Family are remembered, especially since instead as in that tus-
Chinese texts also m*aN"'bN CiDöta Rieht. 2, 10 are collected to
T "* ••• ' — V»'." '«^
his fathers and just like T»n'taN-^fi^ M3 1 Mos. 15, 15 he comes
to his fathers. The expression of the Arabs is similar
3i^LML vji^l To associate someone with his ancestors, to kill for him.
That Old Testament to his people, to his fathers,
This is by the way from the preceding death and the following
Buried is expressly distinguished in Genesis 25:8 and 2 Kings 22:20.
Although of the hundreds of existing inscriptions on the dead, only
the small number of sixteen or seventeen is explained, it turns out
Funeral inscriptions. Conclusion. 195
but already a picture of the Etruscans' ideas about death and
the subsequent state, which requires our participation to a high degree
is suitable to claim for itself. By at least the
I try to collect the main features, but rather to look at the texts discussed
according to their content into two classes. Quite peculiar is
No- X, where a death sentence is pronounced, while the rest'
overall only melancholy and sadness about the departed
express, or comfort by pointing out not complete annihilation
to grant, or assurances of love beyond death
contain.
Of the latter kind is No. XVII. The smoke of fire suffocates my
Heart not; a feeling of quiet satisfaction about the cessation of all
The toil of the living breathes No. XIV. I rest; already more melancholy
stirs in No. XIII. We die^ we flee forever, which is in

No. XL She is like nothing^ with tears I raise my head to CHrunde
to the highest expression of pain, until finally in No. X.
the torments of a tortured villain who is not relieved by intercessions and donations.
those who are able to redeem their own people, as a deterrent example.
be present. Return to the fire^ you are covered with blood-
sudelt! is the verdict of a judging goddess. Does the
Fire gushing out of a hole onto the dead or collected
is in a pool, causing pain and suffering and at the same time as
means of leg treatment, whereas in the other class the fire
of the dead sacrifice or the cremation of the corpse, with whose
Upsurge the rising of the soul of the dying in No. XVI
The fire in which the body of the dead is burned

and thus seems to destroy him, is not quite able to do that. From the physical
shell, which turns it into ashes, a second part of the human
schen differentiated, that üB3 soul, very significant in Inschr. XII. n"^a«
Strong, rising, which at the departure of man
rises forever, "by Inscr. XV, outweighs V\^y Inscr. XXIH., by
Man is removed from the smoke of fire by Lartia Inscription.
XVIII. ; for a guardian, a higher genius, "nr, which man
against the steam for protection receives Inscription XX. XXI. and the
Even if you don't fear the smoke, you will chase the fire away
Inscription XIX; the deceased is awakened by the fire (?) Inscription
XXII. , flies up while it burns Inscription XXIH. and reaches
so to the fathers or elders, the many, where he remains forever
Inscriptions XXIV -XXVI.

13*

196 Funeral Inscriptions. Conclusion.

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In all this a connection of ideas is revealed.

itself a sublimity, and because even a punishment of evil according to

death was expected, although it is not yet clear when

the stage of atonement after death and how? and whether? an

solution to the victims of the fire, at the same time a memorial to the

Behavior of the living retroactive moral force, so that the ideas of the

Tusker about the state after death not only peculiar and

appear original, but truly belong to the most excellent,

what in ancient times among the pagan peoples according to this doctrine

has been thought and believed.

GEEÄTHE INSCRIPTIONS.

XXVII.

A CHANDELIER

TAF. IL N«. 8.

Among the devices for various tasks and needs

nities of everyday life is also a number of old Tuscan candelabra

have come down to us, some of which are illustrated in Micali Taf. XL.

They were intended for religious and domestic use and show

in their form and artistic equipment with human and animal

figures, foliage, etc., a confession and a variety of

ity of invention and an elegance in execution that is completely

the honorable testimony of the refined Athenian, the comedian Phere-

Krates, justify, which in Athenaeus XV. 700 c. Tig rcjv kvxvalwv

fj igyaaia; TvQQrjviiai “as the best of its kind the Tyrsenian driven

ben bowl and all the brass that has been used for any purpose

House decorates/^*) One of those chandeliers at Micali No. 1, Lanzi IL

Plate XIV. No. 2, collar Plate XIX. No. 7, a sign as

common and popular use of writing was, also an inscription that I found in

I will try to interpret the following. It is made of brouze. On three

Resting on lion's feet, rises from a plate covered with leaves

a column grooved at the bottom and smooth at the top, on its upper half by three,

tiered, tapering round

Plates covered with leaves of a different shape than the

Base; in the intervals and above the top plate, the

Column capital-shaped bulges ; on its top was the torch (xarrog

Xv%voq or Xvxvoq Tiaiofievog^) attached. — The piece was in the year

a) See Müllern. p. 253.

b) Cf. Schweighäuser's Animadverse. in Athens. Deipnosophist. XIII. (VIII.)

8. 345.

200 Inscriptions on Equipment. XXVII. A Candlestick.

Found in 1746 near Cortona and is now kept in the Museo di Leida.

preserves.

The inscription is on the lower part of the column according to the length.

brought; for Kollär it is:

aosvt

In the copies of Lanzi and Micali there are some deviations

gen. The former has at the beginning E^ : Vfl and instead of the Y a V^ of the remaining

gens agreeing with Kollar^ offers as fourth last element of the

first line a move that could easily be taken for a tt.
Just because the t as the first letter of the second line replaces the crossbar of
left to right ascending, whereas in the latter the sighting is
opposite and the difference from the V is only a very small
over the vertical line protruding to the right, so
Graphically, the ^/ seems to be safer. The meaning also speaks for this.
The font character is almost identical to that of the large

Perusian inscription, corresponding to the proximity of both sites.
Only in the rotation of the 3 to E something special appears, but
is irrelevant, since the same element in the usual direction again
returns.
The nature of the work of art and its obvious purpose
gives the inscription interpreter a safe starting point and guides
immediately afterwards, in the middle of the first line the group 0\/4 Y or after
La nzi's spelling 0\/4\/, in which nrSK, the feminine of
the well-known biblical iw darkness and indeed a strong, dense,
Hebrew ?i:BK is immediately recognizable. This is another word
change. — The group of the last
Line 30S Vt as the word ^yy}, a participial peal in the plural of ^-yt
Hebr. gehen y incessity processit (cf. ^')l, Weg)y also walking y wandering,
It is noteworthy both for our present passage and for the following
inscription on the Gorgon shield, where the same word is repeated in
connection with darkness is that the related Arabic ^jo specifically
precisely the walking at night, as the scholiast of Imrulkeis
Moallak. ed. Hengstenb. P. 9 says: bLJ qL-o'^I yj^r^' ^* ^* ^<^r^^ i^i that

Coming at night. — The fl M fl following nbofi^ has the female
ending and therefore follows the same noun as a
adjective, for which the stem in Arabic u*, Lc noctu obivit (cf. LLc. obscu-
i^ttsf» de nocte) is required, participial to, fem. Kto nightly* So remains
Gerftthe inscriptions. XXVII. A candlestick. 201
nor i^R^y/y to which I will come back shortly, rather the An-
There remains some uncertainty regarding the catchword of the text due to the variant.
If one sticks to the reading y/CHD, one could easily return to the
The root bDK should be thought of. However, the ^ serves instead in nb&K a
1 stood as a warning sign that one should not insist on this.
>/ can also be used as a preposition b to the following word, which
announces itself as a feminine noun by the closing O. After
this division I interpret E^fl by KSK or ksn, from &(i3 hebr., chald.,
Ethiopian come, aphel bring y what, it imperative or first person
Imperfecti is, so either bring or I bring. The corresponding ob-
ject lies in n103> n>cK nighttime darkness b to OX\IOX brightness d- i.
make that into this. To give this meaning to the last word
However, the change of the penultimate letter in O is not necessary.
nimble, which is indispensable because a verbal stem, such as
it is required by the present text, tDT or WT or how to
otherwise reproduce the letters according to their previously established validity
mag, is not present in Semitic. On the choice of the substitute
There can be no doubt about the origin of this Semitic word, because the
Context required meaning already through the two initial radicals
is given. ^t is associated with the concept of purity, clarity, brightness,
as already explained above, and the corresponding noun form

comes from Hebrew rr^DiDt, Aram. «rr^a'^T di actual brightness, translucency

visibility, hence glass Job 28, 17. The engraver, who in
the twisting of the 3 has already given evidence of carelessness
is probably also responsible for confusing X with O,
to which he may be seduced by the preceding of these two signs
liked. So I read riDiDtb.
Would be recorded for the first word according to Lanzi's text älVfl,
So it might be like a rDiK, Hebrew yitr\H I make shine for the brightness-
ity the darkness can be thought of, cf. Job 10, 22; but this is
graphically much further away than that KinK, and it is not yet likely
that two later editors, in view of a correctly edited text,
have introduced a false interpretation.
So only the M fli V still needs to be solved. If A is in the
retain the same validity that it had in nbcK, i.e. for c, then
the combination of]Db with the Hebrew •^asb actually the face,
in front of the faces, then on the hand, so to speak. The difference is
only that in Hebrew ü-^sd is only used in the plural, which
Tuskische, however, used the singular form and indeed by muting
pfung either -jd instead of n3D, as in Hebrew in characters st. mn, ti
202 Inscriptions on Equipment. XXVII. A Candlestick.
Blood St. n»*!, T» Hand st. nn"«*)» or it st. "^rö, like Hebrew ba otherwise -^ba.
I believe the same ^b is also found in the inscription on the abacus of a Sau-
lenkkopf, which was found in the remains of a building in the district
by Tarquinii. With the attached Ifl t "«K^ together
It seems to have marked the front of an exit. See

Micali Taf. CXX. This gives the following easily understandable

Text:

.. I - TT •• T

I make for healing' nightly darkness before the (actually the

face of the walking person.

Thus the candelabrum is introduced as speaking, it speaks it of itself

that he turns the night into light for those walking along the path.

dele. If the «a» is written as an imperative, the maker would be

Work with the saying: Bring to light

etc. Which of the two is preferable, since both senses

can be considered worthy of applause, can only be decided by

whether other Tuscan devices of a similar kind are mentioned in the accompanying inscripti

ten are introduced speaking of themselves in the first person. In my opinion

In my investigation, which is only focused on a few specimens, I must

affirmative ; the following inscription serves as proof of how

for the same expression among the Romans a in Passerii Para-

lipom. p. 33.

The candlestick was, as the figure itself clearly shows, from

of the kind which the Greeks call Xvxveiov or Xvxvelovy according to other spellings.

bung in the Codd. kvxvlov, later Xvxvla called "j, not a to the Her-

not to be carried around, but rather to be placed on a stand, a candelabrum,

like the r:ni3ö in the tabernacle of the Hebrews and in the Solomonian temple

T:

peP); but our Tuscan piece was not for religious use,

but should give light to those who walk the path, as it is in a

Drama of the comedian Hermippus (in Athenaeus Deipnosoph. XV. c. 20.

p. 566. ed. Schweigh.) states:

Uuc (mihi) exeunti <id dextram, o lychnidion (viam monstra).

a) See Ewald Hebr. Gramm. p. 336.

b) Cf. the Animadverse. in Athenael Deipnosophist. conscrips. Schweighauser

To. XIII. (Vni.) p. 353.

c) See Theni US on 1 Kings 7:49.

This candelabrum was probably in a public place

set up, or in a hallway. Unfortunately, I can find no evidence

about its size. We will consider the equipment with

three plates, each one getting bigger and bigger, on which the

The fat or pitch flowing and dripping from the burning torch is collected

j^en was used, thereby protecting the soil from contamination. —

XIncidentally, this kind of artistry, as Lanzi has already pointed out,

lifts, evidently flourished for a long time under the Tuskem; because between the

Khetor Athenaeus in the first half of the 3rd century AD and

Pherecrates around 420 BC, which they both praise, there are several

centuries.

XXVIII.

GORGON SHIELD.

TAF. II. N». 9.

The bronze appears to be a very peculiar structure.

piece, the description of which by Lanzi corresponds to that of the candelabra discussed

immediately follows (II. p. 497. Pl. XIV. 3). A copy as it seems in

the size of the original is provided by Dempster I. Plate VIII, cf. Pass-

serii Paralip. p. 32 f. and also KolUr Taf. XIX. 5 and p. 299 and the
Image by Gori Mus. Etruscan II. S. XLII. The structure has the shape
a round shield, on the edge of which 8 radiating points, according to
shell-shaped at the bottom, which alternately end in a point or
a spherical button. One of the latter at the top on the right
has broken off. The middle of the shield, surrounded by a ring-like stripe
closed, occupies a head en face, from which at the temples a
strong wavy lock of hair stands out, like in the middle above the forehead a
similar to a flame. On both sides of the forehead
Each wing spreads out, under which, in Dempster’s case, next to the voice
curl appears to be a bird's head with a comb, but
as other representations certainly demonstrate*), it must be a snake's head.
a) See O. Maller*» Kleine deutsche Schriften. II. S. 471.
204 Gerftthe inscriptions. XXVIII. Gorgon shield.
TO the two scaly viper bodies that are under your chin «tx
are intertwined in a double knot. To secure the medallion with the
beautiful cheeked face {evjtaqaog at Kndar from the Gorgon's face),
Next to the enclosing ring, there is the inscription, which, wenzi
the colon under the topmost point is taken as the final sign
starts at the top center and runs from right to left
fiPMiN8nvo>/a^ vfi aosvN
flSVflOnVOV31>/IOV2IViV
This legend presents the interpreter with considerable difficulties.
ten, already by the ring-like running against each other without a

certain end or a certain beginning. Kollär begins the reading
from below with I ^ ; against which, however, one would like to say the visual evidence
and above all the colon speaks, by virtue of which the one
clarification that comes from above is preferable. In graphical terms,
In my view, an impulse is provided by the element that I represent by P.
which has never appeared anywhere before. On my
The image is the same as in Dempster's, which in Lanzi's
Text comes close; Kollär takes it without further ado for r, from which it
but first by its direction to the right, which this latter still
4 times repeated evenly preserved, and thereby distinguishes,
that the arch at the top does not, as is usual with S, touch the post.
The latter also differs from the usual Phoenician
Form of pq, which I consider the sign to be unique among all written
sign, none is as close to the one in question as this p , and
The meaning offered by this reading is decisive
I think that it is hereby documented the existence of the p in
the Tuskem itself still in its original direction to the right,
as in the Phoenician alphabet. In addition, the explanation

rer a main difficulty through the 3 times in the short text repeated
returning, almost identical groups ISV and fiSVfl, which
themselves directly collide with each other.
The beginning presents us with a formula read in the previous inscription
almost identical, only the shape of the N differs from the
t and > differ slightly from O, which, however, only results in a difference
in the graph of the two authors. Nor do they justify

the deviation between Qy/AM and OV31Vfl makes sense.

Difference, they are also just different spellings of the same

Words like nbofi* and hVo'iÄ*, by adding the o as in Perusinian

Inscription Z. 21 in BflSVfl f. n*iiM was expressed. I therefore interpret

Qerathe-Inscriptions. XXVIII. Ooxgonen* Shield. 205

0^aiVfia>*iV1 through nbe")« -oni Walking of the Darkness d, i.

Wanderer in the dark. If in the previous inscription the ^s'ni is used as stat.

emphatic or absolute plural and here the same form as

Stat. constr. Plur. appears as in the Peruvian inscription B Z. 21

also already encountered in the latter validity, it is very evident from this that

seen that the ending ^— served for both relationships.

In the following, the groups 1^ "^ö and O Vi dissolve

nfi^T slightly, while in the previous case it would be very likely that

IN8 for example "^SD to cut off my face, because on the image a

such a face is given in plastic form. This temptation was difficult to

overcome, especially since the following Vfl PM as bpu3 again a

Semitic word. The decision alone about several

Of all the possible word divisions, only the resulting

meaning of the sentence and the whole document. By virtue of this

I take fl PMIN 8 for fi^p^;^ as a compound of the preposition ^ — 8 was

in such validity in the Peruvian Inscrpt. often used — with puja in

Stat. emphat. sva the Hebrew p^^Sa or pttjj, which means mason (hand-

dictionary about the old test.) decidedly more correct with the old ones through

IVapes' armour indicates, as Gesenius (Thesaur. ud W.) by telum.

Regarding Ezek. 39, 10, Hitzig notes with regard to this pura that it is in the broader se

sten sense, and here the large and small shield, also the

explicitly mentioned arrows (Q'^ägn), fist sticks (ipö) and
Spiessen (nöS) (which clearly contradicts Gesenius* Deu-
tion testifies) be it from the armor, which by no means necessarily has to be copper,
from the helmet etc. To take up that armor I will
This was mainly due to Dempster, who created a
believes he recognizes a piece of jewelry from a tank or a shield.
This defines ISV as a special word body, which
then returns with the following O, which is again followed by flS V.
Since the Hebrew li« light or n^« light means fire, and also as its stat. em-
phat. K-jiN or «n^N and n-»-)*)« or n-^y^^ as adjective. deriv. feminine,
according to the Tuscan text and the concept of the dark
kelheit are probably contradictory words, finally 0\/3^\/l also as

a feminine noun to the preceding demonstr. femin. nfiiT a
good grammatical concordance, such word division will be quite
tically secured. By virtue of this, the money remaining after «pujaa» must
remaining \l as a preposition !: can be connected with -^a, for which the
The point standing there could perhaps still provide a motif, because the same pre-
position also in the Perusinian inscription Z. 1 3 so from its noun
is separate. In this way I get the text:
206 Equipment Inscriptions. XXVm. GoiKonen-Schild,
DitT "»from »pOD3 n'i» nbei» "»sin
«i'i« nn» nbab''
■• •
(xlcr more precisely adapted to the Tuscan pronunciation: •
· IT * * B ^ ••

«-n» nni« nbnb*^

T-

Obviously, in the whole sentence following nrcfi« ^D"n there is no plural
ralis; this plural formula cannot therefore be subject to either
predicate, but either only vocative or from the following
Verbum dependent accusative. 'Furthermore, one will almost necessarily
speed, in which nxT this is a reference to the structure
recognize 9 where the inscription is located. That this immediately
following, very dark 0\/3^^/l not taken together
be allowed to be what the agreement of the sexes invites,
would only be definitively denied if it is established
would be that in Tuscan the demonstrative cannot be written other than with a
determined noun. The 0^/31>/l announces
Moreover, it sounds almost like a composed name or like a proper name of the
present showpiece, which is why the connection
of the DÄT would be offended by this. — Finally, •'whether a
also used in Hebrew to express the dative
l Mos. 32, 18. 38, 25, which here is not a question, but rather a question about
Meaning of ^ö quicunque, quisquis, for si cui\ ^ ttvi. — This presupposes
sent, we now come to the groups ISV, Ol SV and fiSV,

in which there seems to be something pun-like. We will
in the area of the trunk niÄ hebr. shine y become bright y Hiph. er-
shine, ignite, burn and its relatives. In
In Syriac the verb does not have this meaning, in Chaldean it is rare;
Among the Zabiem there are derivatives such as J^»} bright, radiant, among the Ara-

bern .^t tn/lammavtt, ^t^i aestus solts tgntsve, fla7nma, A accendü ignem,
ö.t ignis, ^^A II excitavit ignem, ä»t ignis vel accensio ignis eiusque
ardor, and what will be especially worthy of consideration ^^'.^ and
f^y^ ignem emisit (ignitabulum), accensus f, ignis, II. IW, fecit ut ignem
emitteret, ^\^ for ^^^^ ignem emittens, id. (^^^ This whole meaning
area, always on light, fire, brightness, ignition, radiance

G
ehend")^ makes with the n^DM darkness darkness aGn such good counter-
set, and the protruding spikes on the structure, which have the same rays
sensualize, appear to be so well connected with those meanings
agreeing that this etymological combination is not deviated from
It is only a matter of solving the
grammatical forms and the construction of the sentence.
Will be •«-»•»« for my light or '^n^N my fire. «niÄ for the light
or Än^«^ the fire and n'"";*)« C'T'1''^) ^^ shining, fiery,
so nbßK '^^tk can only be a vocative and ÄpttJsn ^'^"i« a sentence in itself:
Wanderer in the darkness! my light (fire) [is, be] on the armor:
«ni» rr^"}*)« rti^"; HNT ^^vk would have to be forced to the meaning :
tcem [is he who has] this shining Ilbelet [to him is he who has] light {fat one).
But that would obviously be an artificial, hard construction and a de-
A perfect word expression for a thought that is only half clear.
It is better to start from the verb ^.^, according to which "»nn» the
1 Person Sing, of the Imperf. Aphel is from a doubly anomalous stem,
whose first badikal as in Hebrew, Chaldean and Arabic in \ and des-
sen third as in Arabic in ^ quiescirt. For the latter, but in

the conjugation Peal, the forms -^riÄa, ^hxn were already encountered. The
accordingly, Nn*!» (actually '^'nifi«) can be the 3rd person sing. masc. of the same
Conjugation in the preterite tense. Due to the ambiguity of the first
Element of fiSV and since we have a conjugation Uphal in Tuscan

have become acquainted, but also the version of the fi-Ji^« (actually •'nnÄ)
as a preterite Uphal possible. A safe decision will be made on this
only then arise when the formation of the aphelion of the verb ''b in
the last syllable would be proved by a vowel other than a. We
We therefore have to take both analyses into account in our interpretation
pull, rr^ni« finally, obviously with the feminine ending as an epithet
to 0\/3^VI, appears after a participle encountered later in fi^^D'^V
pial form of Peal as such, would therefore actually be written n'^ni-
ben, whose ^ as initial sound also dissolved into the accompanying vowel,
or at least has not been given its due in Scripture, as
the -^ in HifliiiätMl Inschr. LZ. 18 ua The meaning is that of
corresponding Arabic S^ (actually ^^U) ignem emittens. According to
a) As the Hebrew language usage is fixed in the OT, they differ
the forms H^M and ^^K so that the former only light this TAcht and also FetAer^ flame
means. See Gesen. Thes. ud W. Only those who have some experience in etymological
IMngen has , a further confusion of these forms and meanings
in an earlier language period or in other regions certainly not in denial
place.
208
Gerathe inscriptions. XXVIII. Gorgon shield.
Such analysis can still make the construction of the sentence very

can be chosen differently, as shown in the following compilation:

clearly:

1)

nh» nbeit "»sin

· •• ••

V •• • • fr •

Euntes in caligine facio ut ignm

emulating.

In armis si cui hocce Ilbelet

ignem emutens^ facü ut igncm

emitlat {redditur ignem emii-

tens).

2)

rböö^ '^S'IT Euntes in ctüiginel

Fdcio ignem emitiere in armis.

Si cui hocce Ilbelet ignem emittens.

3)

KI^S redditur qui ignem emittat.

nbB« ^^Ti Euntes in caligine!

'""l'lM Facio ignem emittere.

«ih« nnh« nbab"»

4) Kpo33 n'i« n^Bi« "»Dni

/n ÄHWö */ c«/ hocce^

Ilbeleto ignem emittente facit ui

ignem emittat.

Euntes in caligine facio igneni

emittere in armis (iis indutos)

or armis (through the armor).

nnh« nbsb'^ nw ^Xh st cui hocce IWelet ignem emitem,

M'lh» ignem emittit.

In the main sense that by means of this piece called Ilbelet^

if it is worn on the armor, fire will flash from it,

all the different construction methods ultimately lead to the same

The most fluid word order seems to me to be that listed under No. 2.

led to results, which are also determined by the connection of the fi^"n with 3

recommend, as ^ .^ is constructed in the same way with v in a

New Year's congratulatory poem by Mutanabbi in Freytag's Caabi Ben

(ieräthe-inscriptions. XXVIII. üorgonen-shield. 209

Sohair cariii. !S. t*o VI Only if it were important to put the V in

the forms coming from Mm equally for o, instead of

Nn^fi« the active voice can be read «niN, according to which the fiery Ilbelet

what the one who has the weapon does is that fire comes out of it.

The next question will be directed to the OVä^^/l, which is

n-^nn« is predicated as fiery or luminous. Depending on the different

Construction it is either located on the fitting or is itself a

particular piece of it; in the first case, the name of the present

Showpiece made of ore, in the second of the shield or armor, possible

Weise also helmets together with the showpieces on it. The name, apparently

a Semitic form, because neither a Stannn bsi" or bob nor a

appropriate quadrilitterum irnb« and others are present. Compositum be,

which unfortunately can be broken down in many different ways. As a first part
can be a b"»«, phonetically somewhat more distant \'>r\ (b*;!]) robur^ praemumiio,
tremoTy or the Arabic sJJL could also be considered.
The latter is given by the Lexicc. the meaning clypei, aliis clypei ex corio
confeciiy aliis cutes consutaey quibus capita ieffuntur, chalybs et ferrum
purum; a Scholion but to Hariri ed. de Sacy p. 508 says: -i s..JLJi
rfcw v.^^ originally means armor made from camel skins ^ then
Through frequent use it has also acquired the broader meaning of iron
Tanks have come. Both the shield and the tank strike so tellingly
in the context of our text, and the nb*^ appears to the
Kp*»i33 arma parallels so well that I prefer to understand this derivation.
For the vocalic derivation of ^'^'^ from wJLj, the Numidian name
Hiempsal cf. r:?ittj^Dn sufficient analogy. As the second part of the ntab*^
offers itself nbi redactio ad nihilum or n^D iron, steel (Nahum 2, 4)
so that the name is composed of nbn nb*^ or nbs :i^'>
and armor or shield of destruction means destruction
caused, or iron, steel armor. Further away, could
a also to ^\b miracle, so miracle tank y yes to nb^i BrjXrig mistress,
Baaltis- armor or shield.
The head on the display piece appears to be a female in the image.
dung at Gori. But whether as a gorgonian? — See long hair and
namely snake heads, which, as in other representations,

stretching out threateningly in all directions, are not present here, but
but the cord only around the cheek and chin has the shape of two different
coiled snakes whose tails form the ends of the string;

but the Gorgon of the old period, the like among the Etruscans on
the bronze relief from Perugia (Inghiraini Mon. Etr. S. III.
tav. 23), lacks snakes at all, and only by Pindar
and Aeschylus, the poets speak of snake heads in their curls
of Medusa"). Nor can the mild facial expression
pressure deny the Gorgonian, because, as Preller**)
notices, the visual arts in ancient times used to portray the horror of
Gorgo, whereas the Medusa head changes over time
more and more beautiful and finally even became lovely.
still apart from the plastic, can be used for the identification with
The Gorgon himself has a linguistic reason. Our image
is associated with the light or fire mfit by the inscription
brought; the Gorgon as the mother of Chrysaor Hesiod. Theog. 278 AT-
has obviously a relationship to the same; for in this Son-
names as a compound Chrys-a-or is just that li« Light y Fat
contain whatever meaning one might otherwise have of the first word-
partly NX^nn or — ny^"in may contain, whether strong (ynti f>aluit,
Hebr. vim exercuit^ acuit, acer , strenutisf.) or Ooldiger {y^'sn aurum)
of light (cf. *An6XXu)v XQ^f^^OQog^ and so for all deities with
flashing weapons appropriate) among others She herself, the Gorgon is on the shield
or Panzer Personification of the enemy's terrifying, blinding
Flashing of the sparkling armor, as in the early times,
had to be particularly effective than ore armour, whereby the
clothed immediately gained superiority over the less protected

The pro-

a) See O. MüUer'B kleine deutoch. Schriften II. S. 466 ff.

b) Dess. Griech. Mytholog. IS 131.

c) The emergence of Chrysaor from the stump of the Gorgon's neck, as soon as her head is cut off (see Abfadlg. der Berl. Akadem. d. Wissensch. 1832).

p. 21 S and also Taf. IV. No. 42), seems to represent the transformation of the Schreckge> pale before the sparkling ore rust in the pleasure and joy of it, vic which later asserted itself as habituation to the sight and further spread of the ore armament had barely taken hold, mythically speaking, from the The golden light of Chrysaor came from the glare of the Gorgon. When the Once the fear is overcome, the Gorgon is beheaded, the desire for Weapon decoration as a golden light. The dual nature of the Gorgon, by virtue of which the artists in progressive development, as Levezow has so excellently demonstrated, were able to transform the hideous monster into a beautiful maiden, is Chrysaor split into two persons. — It would be easier to explain the name

reign of Chrysaor, after the Arabic (J^ r^- perdidii or \J^ p^ ua dasfi^^SI'in ^IfiC ~ an accusative construction like s . iA3 A * nr — for designating the headed Creräthe inscriptions. XXVIII. üorgoneiwchüd. 211

phet Nakum 2, 4. 3, 3 highlights in his description of the warriors who attacking Nineveh, repeats the "reddened" ones with copper covered heroic shields (ircixaXxoi aanideg Joseph. Antiq. jud. XIII. 12, 5) and "the fire of the steel of the chariots^* which shine in the sunshine sparkled, "the flame of the sword and the lightning of the lance" as the Most frightening thing about the enemy army.

But if O. Müller*) takes the forms of the Gorgoneion from Greek

views on the meaning of certain features and gestures.
wrapping, especially the oldest common among the Greeks
Hohngeberden or sannae, at least with regard to the
merely the grinding of teeth set on each other (xaqaaüuv
odovrag) should be reminded that exactly the same gesture is also used in
the Semites as a characteristic gesture of angry enemies.
is raised, as is described in Job 16:9, “Grim
he tears me apart and pursues me y grinds (pnn) against me with his
his teeth, my enemy, he sharpens his eyes against me, they tear-
sen open their mouth against me;^^ cf. Ps. 112, 10. Something specific
There is nothing Greek in it, and the series of images which
che B.aoul-Rochette in the Journal des Savans 1834. P. 280 together-
which shows a Phoenician origin of this formation.
will therefore still have the evidential value that
the Semites were well suited to their production. The decisive factor
will finally give the linguistic. And from there comes the name
roQytü in which p'^n grind one's teeth, or »2^^ valuit, consertis
manibus contudit in pugna, whereby also ^/^ processii hostili animo
in bellum, a closest etymon counters that
Gorgon 'jiD'nn means gnashing of teeth or "jiDib means superior in battle.
With the validity of the image head on our Tuscan monument as
Gorgoneion finally has the right wing decoration. According to the old,
but not the oldest depiction, the Gorgons were winged young
women (xaTci/iTSQOi) and thus formed at the box of Kypselos**); the
that the head wing but designated Levezow'') as the final full-
ification of the Gorgon ideal, which marks the newer, third period of form-

ten Gorgo: perdita (orbata) lumine. As a masculine Chrysaor could also
the one who desires light, which comes back to the first sense.
a) Dess. small German. font. II. P. 466.

b) See Jacobi's Handbook of Greek and Roman Mythology, Art. Perseus, p. 729.
c) Dess. On the development of the Gorgon ideal. Berlin 1833, also printed in
the AbhdlgD. of the Royal Academy of Sciences in Berlin, 1832, p. 216 ff.
14*
212 üeräthc-inscriptions. XXVIII. Gorgon shield.
development of this structure. It is very noble and
moving formations on an Albanian marble relief , at the
Tazza - Farnese and especially the wonder of art, the
ßondaninian Medusa head in Munich.
this Gorgon type of the third, beautiful and charming figure
hears the entwining of the head with two snakes, whose tails
are tied together under the chin and with the heads in
the curls above the forehead reappear. See on
Levczow*s Taf. IV. No. 43. 44. Taf. V. No. 47—51. How all this
applies to our submission, this refutes the claim
of the aforementioned scholar (aa OS 207), who our jewel
has not taken into account that among the Etruscan monuments there is no
Gorgoneion of the beautiful style; rather, this not only shows
the influence of Greek art also on this structure on
the Etruscans, but more precisely the time of a certain art
epoch. If Lewezow's judgment that the age of
Lysippus is the most suitable for such a character of the highest perfection

was, finds agreement, so is the time around 338
B. Chr. as the point before which our Tuscan jewelry
piece cannot be made.
Thus, the head image of the jewel, the shape of the shield
with the eight rays -points, the Semitic name of the Gorgon and the
The meaning of the inscription is in perfect harmony with each other; through the last
seems to clarify the original meaning of the first one even more
and only that remains undecided whether the piece will be performed at a
Shield, or like the Gorgoneion on the breast of Pallas Athena never
missing, was attached to the armor. Of the Etruscan sculptures
The statues of Minerva at Gori (I Plate XXVII — XXXI) show gor-
gonic head masks partly on the chest, partly on the armor on the left
ken shoulder, partly reflected on the shield; one of the same
(Taf. XXVIII. No. II) also has wings on its head. Since the Gorgon image
also often on human weapons, on the shields of heroes and
Warrior is appropriate, Levezow aa OS 180 has already concluded
sen that it was used as a bogeyman and a means of protection against all
Dangers considered ((posscQOv tv Tcai -d-eafia dnOTQaTiTixov rtjy öeivwv).
This amulet-like power is now expressed through the wording of our accompanying
added inscription is fully confirmed.
Turning back to her again, I find the expression

Walking in the dim light itself somewhat dark. Is he on a religious
general designation of people based on the doctrine of

naupt i or as a mortal, who finally all go to the dark underworld

descend? or does he have a more specific relationship to the warriors, to
whose weapon decoration this is and who are aware of the dangers of
Death is surrounded on their journeys? Who can say with certainty
Certainly a contrast is intended in the legend between
the darkness and the light or the radiant fire, and unwilling
Recently, all the concepts and ideas that were associated with the semi-
ter at the darkness as a figurative expression of misfortune, fear,
Distress, misery, ruin, destruction, death, and in the light as
Image of happiness, hope, salvation, life, awakened with
The Old Testament is rich in phrases related to this
and formulas. In the dark (böfc« ''\72^) the enemies lurk, they stretch the
bow and aim the arrows on the string to shoot Ps. 11:2; in
valley of darkness or, according to another explanation, the shadow of death
(nn^b^ «"^a) to walk denotes terrible dangers leading to death Ps.
23, 4 ; the underworld has gates of the shadow of death Job 38 , 17, it is
,^ a land of darkness and the shadow of death, the land of gloom
like the night, because it is bright as the night" Job 10, 21. 22, the
Jehovah's judgment is "a day of darkness and not of
light, and darkness without a shining ray" Arnos 5, 20 , which is
The country enslaved by foreign rule lies in fear and gloom,
darkness of distress and gloom," but "the people that walk
in the darkness, see a great light" Isaiah 8:21, 9:1 etc. Likewise
Usually fire is transferred to warfare. "Fire leads
from Heshbon. Flame from Sihon's city and devours Ar-Moab" Numbers.
21, 28, "Fire comes out from the lords of Shechem and devours Abime-
Icch" Judges 9,' 20, "God delivered his people to the sword and

fire devoured his valiant young men" Ps. 78, 63. One will now lead
len how telling the expression of our inscription is:
fVttiidler in the dark ; I send fire on the armor ,•
IVer this firing destruction shield (tank) hal^ sent
Fire,
214 overflow inscriptions. XXIX.
XXIX.
On a certain type of two-handled bowls with very
low base without pictures and with more or less fine black
Fimiss, which are found in the area of Nola^ and of Mommsen

(Lower Italian dialect, p. 31 2 ff. and plate XIII) are compiled^ cf.
Lepsii Inscrptt. Umbr. et Oscae p. 82 ff. and plate XXVI, come in
scratched inscriptions, which differ in writing from the other campa-
nic monuments. The fact that the alphabet of these
Pateren is the Etruscan, the first-mentioned scholar has beyond doubt
But since such things are not found in Etruria itself,
he considered it quite unlikely that they entered Campania from there.
Rather, he would like to see the appearance of the Tuscan language in
Heart of this country in the 5th or 6th century the city of the over-
settlement of an Etruscan group by the Romans. Its
Reference to “the linguistic importance of this unsightly and
difficult to decipher inscriptions" drew my attention to
and I believe at least for some of them according to Semitic
Interpretation to have determined a suitable meaning. The difficulty
the rest lies in the poor, scribbled letter form.

Under No. 10, Mommsen aa OS 315 presents the inscription of a
Tazza of the Nolan Seminary, which was found in Nola, by
but we do not know whether it was applied with paint or with the
Stamp is pressed or scratched in. In Lanzi III. p. 607. No. 2.
On the inner surface of the tazza it is written:
1 1^ 1 oan
Although Mommsen renders the legend by *^mai*vnC, he suggests
but by adding the ? he himself expressed his doubts about the accuracy.
To me the first letter does not seem to be an m, but an n; for that
would , even if the shortened form in the Theraic and Melic
Alphabet, or the Achaean colonies or the Doric vases
will be equalized, a notch downwards will still be necessary. See
M ommsen's Untital. Dial. Taf. I, In contrast, the main features correspond
the ancient Greek n on the same tablet, only in reverse
tion, and it seems to me that this n once again from left to
right-handed in the inscription itself, no sufficient reason
against such a version, because the same result
Device inscriptions. XXIX, 215
phenomenon is also undeniable in other legends; see in the
Candlestick inscription the E and 3. — Likewise I draw for the third
Element y which would be written incorrectly as r, the validity as q
p , whose existence in Tuscan I have proved by the previous to be sufficient.
It appears here in its original direction
as on the Gorgon shield, but more complete, and as in the old
Hebrew script P"), only below with abbreviated stick D, like the r
^ suffered the same shortening and became Q. So I read:

di the suffix, the 1st person singular and the imperative Pael P|p3, whose
second vowel in exactly the same way as in biürN st. ^a« Inschr. III
has not been expressed in Scripture. The one in our place
The corresponding meaning is given by the Arabic s^ääj percolavit , diluit aqua
mnum (Freyt. Lexic. arab.); so:
Mix me with fFasser
or
Be/see me through.
According to both interpretations, the wine contained in the patera, for which
chen the vessel was therefore intended, introduced speaking. After the
first interpretation is warned not to behave like a drunkard
To drink the wine as merum. To mix the wine with water and
The Romans usually mixed one third of wine to two thirds
Water, prevailed not only among the Greeks and Romans, but
also among the Semites, the Hebrews and Arabs in ancient times.
The latter are rich in witty terms for it, such as kill,
wound, slaughter (cf. jugulare Falemum), cut down the wine;
the Rabbis put a -^ny^"^ living wine and aiTö mixed
contradict each other. See the detailed evidence on this in
Schulten's Opera, minor. p. 126 and Gesenius' Commentary on Jesaia
1, 22. Also the mixing of wine with all kinds of spices to make it
to make it more tasty and stronger (npX), Mt) Ps. 75, 9. Hohl. 7, 3),
the vinum aromatites Plin. HN XIV, 13. 15 was to the Hebrews as
known to the Westerners; the drinkers seem to be according to Isaiah 5:22 (also
Gesen.) made this his own business and sold it in large jars

or bowls pntJa to have performed, from which the drunkards but also themselves drank Amos 6, 6. Such a contribution of spicy ingredients

a) See the plaque in the article Palaeography in Ersch and Gruber's Encyclop.

might further lead to a sifting; hence the second

The meaning given above makes sense. However, I would prefer the former. It needs no further reminder how fitting such an inscription is at this point.

XXX.

Under No. 2, Mommsena. a. OS 314 describes a

The Patera provided with the following name was: "In the middle of a some ornaments. Found at S. Agata de' Goti (Rainone storia di S. Agata de' Goti p. VII), later in the collection of Francesco Daniele (Lanzi T. III p. 610 ed. 1 ; p. 524 ed. 2), then in that of de Jorio (Lepsius tab. XXVI n. 26). The point after ^kanutie is Lepsius, but Lanzi not; it is probably accidental. — Both the form of the a and the k (in whose place the Nolan alphabet repeats c) are osldsch and deviating from the usual alphabet of these bowls." — Lanzi also tells us that the letters were engraved with an iron.

I give the facsimile to Lepsius.

Mommsen already described it as a graphic peculiarity of this ser Pateren - inscriptions noted that the Etruscans did this usual M is very rare here. It will therefore not be too bold assuming that if the language was a Semitic one, the se-

The s sounds distinguished from the Mitic alphabet are here replaced by one and the same Sign represents. As ^ for tD is also used by the Etruscans, It should stand here with for ttj. Whether the reason for this is in a dialect like sound mixture or merely in graphic usage, will have to remain open.

If one compares the legend now in question with the one on Mommsen's table under No. 3, the similarity ity of the exit of both into the eyes, there IUI ^^3, here iüRl, a similarity that is obvious to those familiar with Semitic language forms almost to the point of identity, by doubling the Device inscriptions. XXX. 217 letters is written; in the second, however, as otherwise usually in Tuscan and always in Syriac, is omitted. So Only the difference between the Semitic words so often found in the same Word merge into each other e and t sounds. To put it briefly, we Iaben the two forms ü*^\ü"ii3« or D'^UJlü« (probably Wöfi« Chald. Dan. 7, II) and G'^UJN , the plural of u;n fire before us ; here of course not with the usual Tuscan plural ending "^^ , but with the in He- Branisch usual D"^-, from which the former is blunted. I would add to this- I find it difficult to make up my mind on this assumption if it is not a region far from Etruria, whose inhabitants origin from there is still problematic, as the nature of these vessels is not described as a Tuscan one. Why should not in other ways gen and under other circumstances another Semitic group with a slightly different dialect in these Campanian seats have long and which, although generally the same as those, in details

but could have used different writing?

The remaining part of the legend 1 1 VMR 51

I trace back to the root word s^^/SS preserved in Arabic, where-

of a derivative ^i>^AJLi means holding water. It is used like

the equivalent oxJLd of a hose that carries the water

ser does not let it seep through; the verb therefore also validtis f. After

known identity of the forms J,-ue and jye , which are actually passive

Oj^ has the same meaning as water-containing. As good sense

It is obvious that this is from a pottery vessel. The

I is the one used to connect closely related words,

nende, in Hebrew not very rarely attached to the Stat. construct.

·1 — , as in nso "^aDiz? Where in the burning bush Deut. 33, 16, as it is

some particles •*nb^T, "'Sö, ""nra, in compound!! proper names

bet'^i^a and also in the Punic b^^^sn Hannibal common

need. The

· ■• »mm m

actually means: Watery of fire; apparently a contradiction

saying, if it is not earthenware, fire-fired pottery.

dishes, which through firing acquire the property

not to let the liquids through. The genitive construction serves

here to indicate the reason, as the Arabic grammarians said-

gen , that8 it has the power of the particles ^ because of. The plural, however,

of ttJN , unusual in Hebrew , is here , where it is a lot

or a continuation of the firing, as little strange as in the

Hebr. D*«» Water y tr's^n tenebrae Jes. 50, 10, etc. are in the plural.

XXXI.

What has been said about the previous legend explains in part

also the one at the Patera near Mommsen

No. 3, Lanzilll. p. 610 ed. 1, p. 524 ed. 2, from the collection of

Fr. Daniele

In Lanzi, under the third, eighth and last letter

a point; not in Mommsen. It trifils with the word division correctly

agree, provided that in y/i^ it is under the final letter, but in 1411^1

appears under the initial and final letters. Like 1411 ^ I the ö"^»

fire, so 3NIT the •'ro, the Stat. constr. plural, from

chald. l^D, Syrian Iv^l, Arabic. ^jA^ lutum, argilluy whereof in Arabic

the verb ^ Lb med. Je ex luio formavit. It's like the connection

with t|Dn tesiae, opus ßglimim y fired y earthenware pottery

Daniel 2:41. 43 j^a-'ö 5]Dn, the actual word for clay,

from which the potter makes his dishes; ö-^ttJ« -^rtD own tl. clay bowls

The fires are therefore fire-fired clay objects. Uncertain

is the judgment on the first word ^ 3 ^ , which is also written to us

ben in the inscription IV for by^ , ba Lord met. The same word

also has the meaning owner, possessor, according to which the whole inscription

would mean: The lord (owner) of fired clay items, so perhaps

easily so V. a. Töpfermeister. — But this meaning does not seem so

satisfactory that there is no second explanation of y/S^ for

– The first element in the definition as c

results in b:Pt , which is also equivalent to the Arabic JjiS,

as above wy Inscription III identical with T33? Inscription II. Also in Hebrew.

and Chald. as b^b, it does not just mean that ThuUy the

Action, but also the work that one has produced, e.g.

Gerathe-Inachschriften. XXXI. XXXH. 219

T»n'* b^B the work of his hands y what they have made Deut. 33, 11.

Thus, the text words can be

· • •• • ••

say work of annealed clay, the fired clay items. Similar

Designations such as "porcelain" or "earthenware porcelain" are still

can be read on plates and bowls in some factories today.

How they serve here to distinguish certain different varieties

should , so even in antiquity that inscription can be a confusion

fired and unfired, sun-dried dishes

I prefer this latter interpretation here, without

tet elsewhere >/3^ = bs»^ is, the first decidedly ahead, because by many

Examples from various languages show that their origin

jump and their meaning are completely different words but in the same

cher written form (see for example ^3

in Hebrew then and brand), and because that b^D with the following unm

Hess wanted to make it new in exactly the same way at the beginning of a newly discovered,

Phoenician inscription from Malta published by the Duc de Luynes

Also in Etruscan sepulchral inscriptions I believe

to be able to prove the same word in such a meaning.

XXXII.

If the previous discussions have made it possible to use a statement on

the earthenware dishes about their firing at the small peoples

society that used them, so the attempt may also be made

The inscription on a delicate patera of the Ber-

liner Museum (n. 1619), which comes from Nola, in the same sense

Mommsen lists them under No. 5 aa O. with reference to

Annali dell'Instituto vol. IV. p. 279. vol. VII. p. 174, Gerhard new-

advertised memorial. of Berl. Mus. 1S36. n. 1619, Lepsius Inscript. Um-

bric. Taf. XXVI. n. 28. It consists in the single word

iviiHÖ

a) See Ewald Explanation of the large Phoenician inscription of Sidon.- Göttg. 1856. p. 67

whose initial letter, as everywhere else where it occurred, represents an n.

len, so that together with the following elements on the

Root word "^nn, Hebr. rr-n, Chald. N-^n arsit is pointed out, which

TT T "S ^-^

is related to Nin Hebr., Chald. , Syr. aruit, aref actus est, arsit, adusttts

est, Arabic. "5". ferbuit, incaluit. The former is only the case with the Hebrews

tropical as if used by the heat of anger, but whatever the

knowledge of the actual meaning, the second

In contrast, in this actual sense it occurs more often in the Old Testament. It is the wor

whereby the glow of the objects, without necessarily

are burned, the state which is due to the heating

men follows. Ezech. 24, 1 1 an empty bronze pot is placed on the fire,

to be purified by glowing from the rust, pjnüna n*im Dnn it is

toarm and glowing its ore. So the very operation that is

The word expresses the burning of pottery, whose
Elements our inscription contains, while 5]nto, although also from burning
of bricks, 1 Mos. 11,3, but more commonly the burning
nen. The suitability of the rrnn for use on a
roasted patera is immediately apparent. Only the word form still needs
the explanation, especially with regard to the preceding plural ending-
den M. Such a formation, coming from a verb rfi», but
even more pronounced by an appended "^ — , already encountered in the Peruvian
nic inscription Z. 1 8 in w^rir^i as a verbal adjective. From the stem
nnn comes the formation with the suffix]V— which is related to 1*^—
in "jinn Brand concr. for burning, glowing, in the pot Grarge-
cooked Ps. 58, 1 before, and with 7*^— in Chald. fi^D*»^n excandescentia, where-
'T TT » -i

after a Tuscan adjective]'^nn, plural. '^r'iri or "•a'^'^n in the meaning
Burnt, annealed is protected on all sides. A plural is an-
turned because the individual vessel of the whole class of fired pateren
listened.
According to such an inscription scratched on the bottom of the pretty bowl
The dishes, which are among the first monuments, will be replaced by
which one has recently been prompted to, "which are in lost places of ancient
clay vessels"*), now not
no longer count among the Oscan antiquities, but they are certainly
if appropriated to a Semitic tribe. Whether the makers of this and
the whole class of the Nolan vessels described above, just Etruscan
kers, or belonged to a Semitic settlement elsewhere,

such as in Uria, the ancient capital of Japygia in Strabo's time, the

a) Gerhard aa OS 44.

Device III document. XXXIII. 221

tomb of an ancient Cretan dynast'), the niuss

remain open for the time being. The language form of the legends discussed

shows especially in the plural form on D7— an important deviation

from Tuscan, and no less differences in the form of writing;

Nevertheless, the closest thing to a connection with the

Etruscan and under no circumstances will one now take the insurance

Niebuhr's**) that the Tuscan rulers

society in Campania disappeared without leaving any trace,

that all the monuments erected are Oscan and among them not even one

only Tuscan sey.

XXXIII,

In Gerhard aa OS 44, the shell just discussed is followed by

under No. 1620 the description of a preserved in the Berlin Museum

strange fragment of an Etrurian kylix, which on the outside

Heracles, who with drawn sword is attacking the Nemean

lions, and cloaked figures sitting to the side. On their foot

can be found with Etruscan inscriptions

which the learned editor considers to be a name inscription, presumably

of the previous owner. The letters are on

a rough way engraved, such that the clay, which the individual

moves, has jumped out here and there. Nevertheless, the Aecht-

The authenticity of this inscription cannot be doubted. The piece was

hard in the throng of newly excavated shards at the site of the old
Tarquinii found.
At first glance, this legend appears to be a Semitic word
but its isolation without further textual context and
a) See Forbiger's Handbook of Old Geography, III, p. 757.
b) Dess. Röminche OeBch. IS77.

the nature of the Tuscan script of the interpretation of today a
somewhat wide scope. Because the word can be «d^^ä, ^^J"^!?» ^r*^-'
also »^^■^n translated into Semitic script and each of these forms gives
sense^ albeit a more or less appealing one. Least of all
says M3^~}tt to y after the Hebrew ?j^m lonffus or the chald. rp')H aptus,
conveniens; Äa^*^Ä would after the Arabic ,00^? gratum odorem dif-
fundenSy fragrans for one with fragrant wine, perhaps spiced wine
filled cup seem much more appropriate; even better N3'"}? di
,^^ res whether quam taedio s, molestiä non affidarisy so a no be-
causing pain, harmless, non-nasal, i.e. no nausea
exciting cup, whereas «D'^'jn, whose n is not repeated in the Scripture-
would be given, as narj in Josephus lA^ifiaovg, nnn ji^a^rj and others
the chald. rj-^n adustus est, syr. ^fAi iorrutt, adussit, related to the
Arabic ^Jj^- adussit, ^0^ ustus est, again the meaning as in the vo-
ous legends. Speaks for acceptance of this last
the analogy of those other inscriptions, so this can be cheerful for drinking
inviting Hi'^'yy as more meaningful here again win more for themselves.
I dare not decide. — According to its grammatical form,
the word adjective; the noun to be supplemented will be Becher.

Since the name for this Dis , which is found in the cup inscription from Adria near
Mommsen The North Etruscan. Alphabets Plate III. 35 a. in the M VV)I
immediately recognized, is generis feminini, then I do not consider the »D-^^^n
for the Stat. emphat. , whatever it might be in form, but
for the adjective. feminine around.

AN APPENDIX.

XXXIV.

FELSINSCBRIFT in CARINTHIA.

INVITATION TO A PLACE OF REST.

This in terms of the discovery of all Etruscan inscriptions
ten at the time I am writing this, youngest has Moinmsen very far from
the areas that are thought to be the home of the Tuskers
is used to, and in the monthly reports of the Royal Prussian Academy of Sciences
senschaften zu Berlin, Late and October 1857, p. 453 f.
He says about it: “Perhaps even more remarkable is the discovery of an Etruscan
Chinese inscription in Carinthia, the first on Austrian soil
found such writing on stone, related to the stone writings in
Ticino and the bronzes from South Tyrol and Styria, which made the earlier
Cultural threads from Etruria to the Alpines and
Transalpine is becoming increasingly popular. At the northern foot of the Pleck
alpe, where the now a little further west flows
According to tradition, Pleckenstrasse was originally supposed to have run out,
in the upper Gailtal above the small village of Wurmbach lies in the middle of
Fir forest protruding freely from the ground a mighty to the comfortable
moss-covered rock suitable as a seat for the tired hiker;

and on it is written the following:

I must add that a doubt about the authenticity of this information

writing can very well be raised insofar as on the same block

There are also some scribbles, some of which are undoubtedly

are certainly modern, but this inscription shows not only Etruscan

English, but North Etruscan alphabet, which I, for my part,

the authenticity of the same, which is also carved a little deeper than the others,

I have absolutely no doubt. If you compare them with the ones in my northern

If we compare the stones compiled with the Etruscan alphabet,

They are particularly similar to those of the Ticino stones, which are also geographically

next, completely, especially in juxtapositions of o and u,

find accordingly.'*

So Mommsen. Naturally, one was attracted by its location and

whose peculiarities so distinguished inscription to a high degree

the attempt to decipher it. The unmistakably ancient type of

Letters do not give me any suspicion of inauthenticity.

Rather, it is reasonable to assume that later generations have only just

were prompted by the presence of the old inscription, their

scribbles in the same place.

By the way, I still find the font character noticeably different from the

separated, to which the famous discoverer refers us; one will

somewhat reminiscent of the Phoenician ductus. For some forms,

e.g. the last move and the eighth from the end, I miss among all

Etruscan alphabets have no evidence whatsoever. It will be necessary to

– There can be no doubt about the first letter k

– The second sign, which recurs three times, functions in Greek

Chinese for ; I use it here just for that. The third and fourth , the

I consider identical despite the small gap at the top

of one, can after the early disputes he (^n) or

^e (•*ä) or hh or ee^ also express e; the somewhat crude figure is with

the Old Phoenician of n is almost identical. In the following,

/, n should not be underestimated, the Phoenician language also offers this; cf. Gesen.

Monum. Phoenic. Taf. 1 and the last element in the fourth Numidian

see inscription ibid. Plate 23. No. LX. The small perpendicular

The dash after this can be used as often as it occurs, in the same way as the slightly

longer descending nothing but i. Nor will the identity

tivity of the following figure with that for u can be confused as

appears in the Syllabarium in Franz (Element. Epigraph, Greek p. 22),

sometimes with the side beam from the right, sometimes from the left to the post.

Ignoring the two following ones, which

already assumed to be o and t, we arrive at an element

which would be considered an 8, if not for the latter's real,

A clearly different figure soon becomes apparent in the fourth position further back.

I can, because it is obviously different, compare it with that

s do not consider it to be the same. I cannot accept it for i either,

although this occurs in the same form in the Theraean inscriptions

(see Franz aa OS 43), partly because the i in our inscription itself

often recurs in a completely different form, partly because with such validity

no fewer than three i's would follow one another immediately.

Otherwise, none of the alphabets and

Inscriptions this figure. Only the third last in the one to Constantinople
The inscription VII Z. 2 that has come to date is so similar that one can use both necessa
must recognize the same letter, see p. 139. To
To ensure its validity as far as possible, I examine the
equation-serving alphabets the shape of the remaining letters,
which are not represented in our inscription itself. These are n, n, b>
72y Oy 9, 2C, p. Of these, the figure of the Phoenician d stands, as such
in the sarcophagus inscription of Ashmunazar according to the copy by D. Levy")
often occurs, is by far the closest to ours in question. Ours
has only a little more wave-like bend and some inclination towards the bottom
right; a slight conversion, with somewhat more hasty writing all-
gradually and unnoticed. I dare to say, based on
the appropriate meaning, which under such a premise both here and
Inscription VII comes out to take this element for s , which is
which closely resembles the shape of the i in a Theraean inscription, Franz aa O.
I add to this a third inscription Lanzi II. S. 370. No. 113, where the
characters in question at least in a fairly similar form ^
comes and makes a lot of sense in that sense. I read it
namely 1 3 MI ^ 3 U ^ (the ^ does not reflect the actual shape,
it is only substituted for lack of a corresponding type) ; di "^sn

•'rja ("^n) "•& choke, my mouth, the gaping hole (in me)! The transition
from 1 p to a rounding, which also occurs in ancient Greek, but with the
Turning the letter to the right is provable**), shows the shape of the
^ in the name fl^S^MI Minerva in a mirror inscription by Vermiglioli

(Antich. Iscriz. Perug. ed. 2. I. Plate IV), where at least the upper part
corresponds to our figure, although the lower curved tail
is missing. — So only one word is needed about the final letter
the first half of our inscription. It appears to me as a V (fi«) whose
Crossbar from left to right rises instead of the usual reverse
direction, and its left main arm in the Steinfclsen a small sub-
has suffered a break through a harder grain or the like. While
in the Greek and other Etruscan alphabets the two audio
ner go down, they are still here as in the Phoenician and
old Jewish coin script facing upwards.
The second half, separated by a gap, begins with
the four unmistakable letters nzir; the next following
Element, however, as it is, offers no comparison with any of the known figures.
a) See the same Phoenician Studies, First Issue, Plate 1.
b) See Gesen. Monum. Phocn. Taf. 2.

ren of the comparable alphabets here a similarity, as with a t ,
which has either become wider under the hand of the writer, or through
has been washed out by the effects of the weather. — The following
The three elements are clearly osi, as is the
closing in its validity as k or ff completely secured. The next,
The third last one has a great similarity to the shape of the o , but a
Line on the right side in the direction of a point seems to
to be determined to distinguish it from that o. Since the ta in Phoenician
hissing and Etruscan has the same square shape as the o, then

which is differentiated from it is nothing but i. It is followed by i and finally a move,
consisting of three lines connected like a bracket, the r 3
on Doric vases, in the Umbrian and Oscan script,
and also in the Etruscan alphabet of Bomarzo , but with a dot
On our inscription of the Gaithale, the book-
letter only has a downward slope to the right, while in the other alpha
praying straight up.
So I get the following text:
koeetiuotfta

V nztriosigtih

If one applies this to Semitic words according to the previously developed method,
ten, you can easily recognize the initial word of the first half as nb and
as its final word fi<-B^i?. The middle one might seem a little more uncertain,
because of the two immediately following e or h, the first, if
written in Hebrew, nor drawn to rtb
den, but the same element can also belong to the following.
This gives either (n-^nfi^n) ^•»n'^n *iD or iTj« ri^. Undoubtedly
is a plural form of the verb nnjt or fi^ns^ kommen , which in
Hebrew only poetically, in Aramaic, Samaritan and Arabic
ic but also in prose and is already familiar to us in the pe-
Rusinian inscription twice Z. 1 B 4. But it remains two-
erlich, since TiMn also as a conjugation aphel in the meaning bring
Inscription XXI, whether the imperative of this conjugation or of the
Peal is present. Both have meaning. As Peal it is an address to the weary
himself: comes ^ as Aphel to others who are called to come here

To lead tired. The spelling with two 3s seems to be more for this last

tere. One would like to conclude that in this word

a) See Mommsen's Unterital. Dial. Taf. I.

Carinthian rock inscription. XXXIV. 227

the dialect of this inscription used the n just like the Hiphil.

TTD does not just mean in Hebrew, but also stands for local

here, and in the verb of movement for here, where the person pointing,

2 Mos. 2, 12 et al.*) Of course, only the passage itself can be meant,

where the inscription is located. — «•«d'^S? is plural of v\'^y or n-^b ad

shape. . asm 1 Mos. 49, 22 ^ ^^^ languescens, maxime de eo, qui vel

itinere vel laboribus confectus est, in the ending formed like tt^rat*n

I. 1 8 ; here it is used as vocative or accusative.

Bring here those who are weary!

One of the places as Mommsen describes it, in fact

most appropriate invitation.

I read the second part:

· • .•

If one wanted to assert with regard to the fourth-to-last letter that,

because for D at the beginning of the inscription a different figure is required and the

Use of two different ones for the same letter unlikely

be, it must be taken for g rather than for k, then it would always

through the very frequent exchange of k with ^*') in Semitic the

Maintaining the importance of the snD letter for sna sufficiently

It then becomes clear that the Tuskers in Carinthia

the word more softly than the other Semites. The spelling

In the text with o instead of n, you will not be offended if
one remembers how in the Perusinian inscription at least 1 7 times
the same exchange has occurred; be it because the living language
had blurred the difference between the sounds in certain words, or
because of inaccurate orthography. The form is the participle Peil with ttj
prefix.; the latter has here the meeting of two vocalless con-
sonants at the beginning of the word the usual auxiliary vowel i
– *i''n^T3 consists of the suffix, the third person i, which
pleonastic as in Syriac the following object S'^ddu: anticipated, and
from a plural of T'Ta. According to the meaning of -^ta to abstain
(cf. ns:3 preserve) it would make the meaningless sense: as
abstaining from what is written. It would thus demand
a) See £wald*s Ausf. Lehrb. d. hebr. Spr. p. 232.
b) See the examples in Oesen. Thesaur. p. 252.
15*
228 Kftmtner rim inscription. XXXIV.
gen be expressed, the tired, resting hikers would like this in-
writing, leave it unharmed. The
Sense, if the word with the Arabic Jaj, which sounds between i::: and
nt23 is in the middle, is combined and thus the meaning oculos
convertit ad rem, to look up, to pay attention, to take into account; cf.
e.g. this sentence: ^jjj^ Ai ^ teer Acht haty also takes to heart^).
The 'i'^n^Ti is, according to the terminology of Arabic grammarians, a s^fua^
JL^Jt. The passers-by are thus guided by the second part of the
Rock inscription exhorts us to take the invitation to heart, to
consequences.

Bring here the weary,

looking up at the sign.

For the language of the Tuskers we gain from this lapidary monument

ment the imperative form of the verb, nd and fifb 'J'^n*'?! , the suffix. 3 Sing,

masc. *i also on a noun plur. pleonastically set and the use

of the auxiliary chirek at the beginning of a word in competition between two schwa.

If this last already seems like a dialectical difference from the

Language usage around Perusia appears, so is much more remarkable

the use of the vowel o next to u, which occurs three times.

The Kämmer Tuskers have not lacked that vowel. — Same

In the same way as language, writing also shows this, as far as we have seen so far.

known, the Etruscan branch that branches off furthest to the east is very popular

special. There is no peculiarly Greek element in it.

a) My Sententiae Ali ben Abi Taleb No. 5*<.

NAMES AND GLOSSES.

After such a number of Tuscan inscriptions of any kind with-

th of the Semitic languages has come to understanding, there will be no

should certainly be regarded as an adventurous undertaking,

with the same help also the interpretation of Etruscan proper names

Rather, since this part of human speech

at least in antiquity certainly always had an appellative meaning,

as a further test for the correctness of my method of explanation.

but that the present tasks of this kind can also be solved by means of application

find their solution. Likewise and almost more than anything else

may be required for the Etruscan glosses, which are those of the

Old words handed down as Tuscan together with their meanings, from
to demonstrate the 'sound body corresponding to the area of Semitism' with
meanings equivalent to the traditional ones.
By taking this from the nature of the thing, therefore be-
comply with legitimate demands at least with some examples,
However, I would like to consider that in the case of my attempts at interpretation
should not be suitable to gain applause, thereby limiting the possibility
possibility of the solution even by Semitic language is not refuted
is; it would just take me the right look or skillful hand movement
for the object were missing. The excuse for this could be
that this new task is in fact even more difficult
than with the inscriptions, however obscure they may be.
For proper names are that part of the language in which
her life already much greater transformations of the original word-
shape, fusions, shortenings, displacements of sound elements
than in any other. For this reason alone,
There are particular difficulties in interpreting them. The interpreter lacks
with all those stopping points that the decipherer of a text of the
Context of the sentence, the location, the nature of the monument,
232 names and glosses.
where the inscription is located, and other such things about the content
and meaning of his object of investigation. The names
explanation is almost exclusively based on the sound body of the word.
the word divisions, which are often possible in very different ways,
of proper names there is no corrective in anything and the
Choice only in the subjective feeling of the interpreter about the more or

less sympathetic to one or the other version, it appears here
It is essential to present all possible solutions.
In addition, we do not know the Tuscan proper names either
than the so-called glosses in their actual national form;
We mostly do not know exactly how they were written by the Tuskers themselves.
have been spoken or spoken, namely if those are excluded
which the newer scholars have only discovered from the inscriptions,
preferably the funerals, to have abstracted. The names of the last
other kind, however, have no or only a highly dubious
existence, since I realized that from those alleged
complete or, for which by far the majority apply, abbreviated
Nomina propria sentences and sayings with meaning and significance,
which are well suited to the place where they are located. From this class, therefore,
Apart from that, the rest are only presented as they are presented through the medium
a Roman or Greek ear and writing pen-
General experience shows that old and new
peoples not without many, sometimes even significant, changes
and disfigurements may have occurred.
In addition to these general and specific difficulties,
finally, with regard to the geographical names of cities, mountains,
, rivers, etc. in the Tuscan lands, the uncertainty about the
national, Tuscan or foreign origin of the city and place names.
Many of the landscapes that the Tuskers inhabited on both sides
On the side of the Apennines, peoples had previously or at the same time
another tongue ; instead of others I only mention the LTmbrers, to whom

300 cities are said to have been taken from them by the Tuscans"). Even if
Firstly, which only happens in a few isolated cases, the two kinds
express the names of a place given by the various owners
mentioned, such as Clusium and Camars (see above p. 46),
These details should be treated with caution;
large amount but we remain without information and are in danger of a
To consider the name as Tuscan and to declare it as such, which other
a) See O. Müller's Etrusk. IS 104. Momtnsen Rö. Gesch. I. 74.
Names and Glosses. 233
But despite all this, one will face the problem
search cannot completely escape interpretation.
TYSBHENEB.
Tv QQtjvog"), The Tuscan name form itself is given to us in the pe-
Rusinian inscription twice offered, in the singular IMVSVO ^3nnno
Turuni B Z. 17 with O a and in the plural ailVSVt -^sninn Tumne B
Z. 10 with tn, a clear proof of the interchangeability of both times

chen and the non-standard orthography; because the identity of the
"There is no doubt about the name. Turun is therefore the fixed starting point
for TvQQfjvog and TvQatjvog, How the Semitic and from this the
Greek form from which i^o , Tyrrha has actually developed,
tangibly from the meaning, Fek, mountains, is above to the relevant
Here I would just like to add that another
the old derivation of ^^(7£ig, if you get to the bottom of it^ with
that is not as contradictory as it might seem.
Dionysius Halic. (I. 17. ed. Sylb.) says that those who

the Tyrsener does not derive from the Lydian Tyrsenos, but for a
born hold, believe that their name is taken from äno tcSv igv-
(xaxvjv^ dt nquiroi tlüv vf^da olxovvriov xaTeaxevdaavro' TVQoeig yaq xal
naga TvQQtjvolg al evceiy^iov xal oxByaval olyiijaeig ovo^idCovraL ^ üansQ
naQ^EXkrjatv, Lepsius also refers to Tzetzes ad Lycophr.71 7 :
TVQGig 10 xaixog, oti Tvqor^voi ttqlotov etpsvQOv ttjv reixonoitav. By
by the Perusinian inscription Turuni , TvQQTjvog as the original
national name form is proven, it is also shown that TvQarj-
vog is nothing but a Greek umlaut of it, thus a reference to this
TvQarjvog built etymology is based on false grounds. This deri-
vation of the autochthony believers now appears, like thousands of other old
Etymologies, insofar as they are linked to xvqoig, are only an attempt to
To make names clear using the local language. But
in essence she is right and can give her an explanation from the Tusker
itself. For the nna Tur, ^ns Sur Stein, Feh, Berg
is very commonly used by the mountaineers as security places
against enemy troops Ps. 27, 5, the related lisö for castle,
Castell, ^is32 "T^a? fortified city Ps. 31, 22 ua, yes that certainly hereby
related inu; means just wall?', .y^* city wall of the
a) See O. Müller IS 79 ff. and Lepsius Ueb. d. Tyrrhen. Pelasgians in Etrusus.
p. 1 1 ff.
234 names and glosses.
Stones arranged in rows or layers (b\^ linea siruesce una lapidum in
muro) are built for this purpose; the one from T€7xog. Made of iX stone,
Fels y a secondary form of liS , is derived from a well-known
gang of the x in :> the "ir fortified city. There is therefore a linguistic

context in the Semitic idioms of the name Tyrrhenian
with the BQVfiaxa and ivrelxioi xai azeyaval oiurjaeigf and it can be
Such an appellative meaning is not strange when a place name
such as Tyrrha or Torrha in various Gl^ ;\den occurs where semi-
ten Sassen. But whether the Gentile Tyrrhenians are of such a single
locality and describe them as descendants of the same
net , or according to their capacity as inhabitants or builders of fortified
Cities and castles , is not through linguistic research , but through
to establish historical evidence. The latter has fulfilled its task through the

Proof of the word meaning solved.

HAT)RTA , ATRIUM 9 ETBÜSEER.

^dqiagy Adria, Hadria (Varro LLV 33. p. 45. Liv. V. 33.
XXIV. 10. Plin. III. 16, 20. Justin. XX. l.), ",4%Qia (Strab. VS 214.
Plin. aa O.) originally referred to the area between the outskirts
Hüssen der Etsch and the Po'), which for some time was a possession of the
Tusker**) and of great importance for the culture of the area and the
Hecataos and Eustathius also mention a stream of this
Adriatic region, unless, as O. Müller suspects, this means
entire delta between the mouths of the Po is meant; and still led
the same name Adria or Ilatria a city of this landscape on a
the Fossae Philistinae, according to reliable evidence a Tuscan foundation*),
from which then probably a second city of the same name as
Colony was established in what would become Picenum, which was founded under the first
Dionysios, Olymp. 98., Sikeliots took possession of it'^). After that "first

As is well known, the Adriatic Sea also got its name from the city.

Plin. III, 16 ,,a quo (portu) Atriaticum mare ante appellabatur, quod nunc

Adriaticum. "

It seems to us to be a very happy combination of O. MüUer's*)

a) See O. Malian Etruscan. IS 140 ff.

b) O. Müller aa OS 229.

c) Forbiger's Handbook. d. old. Geogr. III. p. 569. 628 f.

d) O. Müller aa O. 8. 145 f.

e) aa OS 254 ff.

aD, that the peculiar and characteristic piece of Italian architecture^

the most important and most impressive part of the whole house of an old king

rners, who, apart from some similarity, the Greeks

Megaron of a Homeric mansion has to do with creating a completely

Was foreign, the atrium, in which the family lived together, the house

father was dining with his family, and the housewife was spinning wool among her

Maids sat, and where the ancestral images stood, according to his name tus-

of Chinese origin and with that geographical place name in

But this does not mean that we have to explain the

Scholars approve, as if that part of the household was also affected by the

flow of rainwater in the impluvium, a basin in which

called, as in the Atria the gathering place of all waters of the upper

Italy, Athesis, Tartarus, Fadus and others. Instead, the

equation of the Semitic word provides much better information and

The fact that this was not found after the

Names JTae/ra-maut and -4rfra-mytteum (other Hadramitium, Adramu-
tiumy l/itQafiVT€iOv, jidqaiivtTiovM. a.), the latter by Olshau-
sen"), had received their reliable interpretation from Semitic, could
seem truly wonderful, if not through the darkness above
the Tuscan language the eye for what is closest to us
would have been disabled.
Due to the undoubted origin of the first part of that local
names that in Arabia, Lycia, Mysia, in Africa, here as Adrumetum
or Hadrumetum, we are for the last identical
Hadria referred to a word family which, to include only the Hebrew stems,
lead, in 'isrn, nss', nxM; ^rr, ^t«; ^D2>, ^ns; *inn, ^na among others
What about the various writing styles of Hadra
Olshausen has noticed, this can also be applied to our Hadria
be used: “The aspirate sound is regular on non-Semitic soil.
moderately disappeared and the softer d has replaced the harder t more and more
displaced, but the origin of the name has remained clear throughout.
ben." Now that whole family of words to which we are referred in Äadr,
is suitable as a common basic concept of enclosing, enclosure,
Surrounding, enclosing, both of the things that make up the enclosure
than the place that is enclosed. Locally, the
Nomina coming from those tribes on enclosures of various kinds
used. Thus, the Hebrew ixn , Stat. constr. nxn , eiirtl. locus
a) See. RheiniHch. Museum f. Philolog. edited by Welcker. S. Jahrg. i$5,'i.
p. 322.

septus^ area, impluvtum, chors, the courtyard of private houses, femer atritim,

the forecourt of a palace , the Solomon Temple , where there is a
outside and inside there was then a farmstead, villa, parvus vicus, the like
around a city, also the tent or nomadic villages, which are
Enclosures were provided for the protection and security of the livestock, where
after that derived nouns l'i'nxn a family of the ßubenites as cattle
breeder may refer to"). Hence a number of proper names in the Old.
Test, mentioned that are composed with this i5!:n, or in
where it is used as a place name without any further addition. So
niixn in the plural a station of the Israelites on their journey through the Arab
bishe desert ; and the related iisn septum , castellum led five
Cities as names; for which the evidence is in Gesen. Thesaur. ling. hebr.
Go ^

p. 512 iF. — The Arabic forms -Ai3> h^adr habitaculum eiusqtie pars
anterior, area, habitatio fixa (pr. septa), '».-^la^ h azirat caula, sepimen-
tum, partes circumdans locum sive ex lignis sive ex arborum ramis ex-
structus sit, show the transition of the sibilants to the stumps in the
^According to. That Kadr is the actual place of residence of the family,
at least of the male members, means where one can find the comfort
and enjoys the comfort of being at home, the Arabic tells us.
Proverb : Jm*! \ ^ "bJ j^aj^vJ ! ^ ^y::^^ \ Comfort is found
not on journeys but in the Itadr^). — Finally nnn, Stat. constr. •inn
H^dar from 'nn syr. and zabisch - ^ cinxit, is the enclosed interior
O
of the tent or house, in the strictest sense as .Os^ the chamber of the
Women *^). From all this one will not only see which exact

linguistic and conceptual agreement between atrium and the
Semitic words, but also the origin of the matter
recognize themselves; namely, how from the domes or branches
fenced tree in which the shepherds live with their cattle, all-
slowly as a wall took the place of the fence and the family
separated from the cattle and, with the advance of culture, bought a house, and
always with preservation of the original general meaning the
atrium became what we find among the Tuscans and Bohemians.
From that primitive meaning of being enclosed, it follows further
just as easily the sense in which the landscape Atria or Hadria such
a) See Graf's excellent little work, The Blessing of Moses. Lpz. 1857, p. 22.
b) In Ali's Hundred Sayings edited by Fleischer. P. 89. No. 14.
c) See the Scholion to Imrulkeis Moallak, published by Hengstenb. to V. II.
Names and glosses. 237
A look at the map shows that it was actually
an enclosed region is bordered by the mighty rivers Etsch
and Po , so that the name is both true and very significant. The
River Tartarus was also called Hadrianus because it was the Hadria
If the enclosure is surrounded by water on all sides
a complete one, the concept of the island arises; hence the
naming such as IddQafÄVVcig (iv t^ uivuiif) Steph. p. 27")

is just as natural as that belonging to the same ancestral area
Arabic word »rJj^ gazira^ from which Algiers^ both island and a
land and peninsula surrounded by large rivers. The
designation of Mesopotamia, surrounded by the Euphrates and Tigris, as

»jj.^1 al'Dschesira corresponds to Hadria in word, sense
and matter. — The question of the origin of the Tuskers must not be
It should be noted that Adramyttium, also located on the sea,
in Lydia or at least on the Mysian-Lydian border a port
and winter storage for the ships**), of the type in the Adriatic the
Spina will have to be thought of; see below, regarding the word-
form fit^^inn fiadrüa or äj -aus»» Kadrijfa it should be pointed out that
The ending ia is particularly used in Semitic country and place names.
is often added, cf. 'LfSa^S Afrika, KJLfiAd Sikelia, äaJLiwo.! Arminia,
XI -Ja Tabaria uu The name forms offered on the coins HAT
and HATRI serve to confirm my derivation').
The fact that the naming of the Fossiones Philistinae in the Adriatic,
by means of which the Etruscans as the northernmost canyon of the Fadus
who tried to remedy the swampiness of the surrounding area, a well-
based claim to an explanation from Semitic,
is self-evident, and Mazocchi, whose writing on this subject
I only know from the quotation of O. Müller*s Etruscans (IS 228.),
was therefore completely right in its basic idea. I suspect that
they bear that name as a work of the Pelasgians (from ^bo), which according to
the report of Hellanikos in Dionysius. Halicam. I, 18, after they
settled in Italy, Tyrrhenians or equally Etruscans
were mentioned.

a) See Olshausen aa OS 322.

b) Cf. Mannert'fl Geogr. d. Greek. and Rö. VI. p. 416.

c) O. Müller IS 308. Gori ME according to plate 194.

With the etymological explanation given above,
halfway to explaining the name Etruscan.
Although the form Eirusci was only later used by the Romans in a steady, solid
Use, while previously Ttisci was also common; but since “never-
mand knows where the E comes from later*)/' at all

Tusci can be derived much more easily from Etrusci by deterioration.
than the opposite is explained, then it will be permissible to say that £
and to consider the form Etrusci as an original one. By sharing
Etr-usci I receive a composite, the first part of which falls into the area
of nnn enclosure and the words associated with it,
namely Syr. ^.^^ circumvallavit , ethiop. 'i^/il habitavit^ mansionem
fecit, Arabic. jiA> circumvallavit urbem, chald. ^ie septvit, now sepi-
mentum, the above-mentioned ü 'fias>' partes circumdans locum and
-Ans»» habiiaculum , finally the somewhat more distant ones, the Arabic y^ä Burg,
Cos part and the Hebrew ma and "^^a wall and fortified by wall
Orty whereof d^nna yaJn murariiy Maurer 2 Kon. 12, 13. In this
managed office, their business is counted as part of what served
üptnb {PKozqa) actually for fixing, or for repairing (pjnb)
of the dilapidated temple. The same ptn and p'^rnn is Nehem. 3, 4. 5. 6.
19 and in almost every verse of this chapter the fortification of the
Walls and gates used, 2 Chron. 41, 10. 11 and also by the
in defensive positions of the castles and cities in the country.
we are presented with the word that inevitably describes the second
Part of the name lEtir-tisci, namely the Hebrew pth robur, strength,
Firmness, which in its feminine form npTn

the refectio murorum, the solid structural condition of the walls

Linguistically, a word combination pih "non Ketr-osq after

Tuscan formation of the Segolat nouns or according to the pronunciation of the

as u Ketr-usq in the sense wall- fortress completely secured. An attached*

added ^- t to form the Xj^mwUI *Uj<-*'it nomina relationis , where-

through which Hetr-usq-i results, refers to people who have a kelation

have, conceivably in the most diverse way as originating from such fortresses

mende or they make, so that we Etruski about by Festmauerlinge

or Burgler.

To appreciate this designation, one will recall the remarks

kung O. Müller's'*) have to remember that the old cities in Tuscany

a) Forbigera. a. OS 593.

b) Etruscan. TS 220ff. 249ff. Forbiger aa OS 594 f.

Names and glosses. 239

consistent views of the founders and a certain systematic

The cities of the Etruscans were , with very few

gen exceptions^ all on mountain heights, whose summits are often

had to be removed first in order to gain an area, preferably

founded at the confluence of two waters, and were characterized

by their huge, partly made of boulders of different shapes,

as they were just broken (polygons), but partly also from qua-

walls made of dramatically hewn stones, whose co-

lossal construction (which is similar to that of polygonal stone masses without lime and m

tel assembled walls the name cyclopean buildings;

has) already admired Virgil Aen. VIII. 478, and which is precisely this

have also largely been preserved due to their almost indestructible structure.
Because of these strong walls and their location on mountains, the Tus-
Chinese cities rarely have special, separate from the city itself
Acropolises. It would be a mistake, as Forbiger op. cit.,
to assume that the so-called Cyclopean walls were merely Pelasgian
ian origin, but even then the
Fortification with ashlar walls remain with the Tuskers. — Name and
Things now appear in the most satisfactory harmony.
The list of the most important Etruscan settlements in
Lowlands of the Po near O. Müller IS 140. Following 142, I arrive at
the city
SPINA
at the old main mouth of the Po, which was mentioned by several writers
lern is called a Hellenic city, but what, as the
mentioned scholars from the Phoronis of Hellanikos in Dionysius. Halic.
I, 18, can only be valid in the sense that it, according to its proper
According to its origins, it was a Pelasgian-Etruscan settlement,
through frequent contact with the Greeks, through Greek customs
and worship of Greek gods. According to Hellanikos report
The Pelasgians, who later conquered Cortona and all of Etruria,
peoples, first landed here, their ships on the Spines River
left behind (i/tl SnivrJTL nOTafiip iv tqi Iovi(p noXm^rag vrjctQ y.ara-
ktnovreg) and thereby led to the founding of Spina.
This place is considered to be the first settlement of the Tyrrhenian
ner on the eastern side of Italy, whose inhabitants “the history
speaks as of sea rulers** (Strab. VS 214 ed. Gas. 2), the same

Position like Tarquinii on the western. Brv i^mu, in the present
240 names and glosses.
Porto di Primaro was in ancient times the main mouth of the Po •),
which was still a large port in Pliny's time, and therefore
There is no reason to doubt the accuracy of Strabo's report (loc. cit.)
doubt that Spina was once situated on the sea, even if it
time was 90 stadia away from it.
Considering this situation and paying attention to the information about the
ships left behind, everyone familiar with the Semitic languages
immediately the origin of the name from the Hebrew and Chaldean n^-^DD s^ßna,
syr.),i a.^ro, Arabic. 'xX^sl^ ship (from covering fso,]BS) think •*).

The name therefore refers to a ship station, and in Hellanikos
An awareness of this meaning still resonates throughout the narrative.
Only the sound of the language taken into account would also be a German
tung by N3"»DS the rescued^ against dangers protected permissible
sein, also a fitting name for a harbor square.
MANTUA.
Although the traditions about the origin of this city in Zwiefalten are
split; some claim that the founder of Felsina (Bononia)
Oknus or Aucnus allowed his army to settle in fortified places
to settle, and so Mantua was founded among other castles
Others say that Tarchon himself, after his own^
Mantua was the first to build a crossing over the Apennines and gave it its name.
men by the god of the underworld Mantus, whereupon he received the eleven
other Tuscan capitals in the Etruria Circumpadana.

But that it is an old Tuscan and if not the head of the Twelve Cities
beyond the Apennines, but one of the most powerful among them was
held out against the power of the advancing Celts for a long time, when the
There is no doubt that others had succumbed to this.'^
The name combination with the Mantus was due to the phonetic
Similarity is very obvious, but I do not consider myself bound by it.
We know and can demonstrate by many examples that the ancients
were not entirely happy with their etymologies. From the Semitic
a) O. Müller IS 225.
b) The manifold explained words Deuteronomy 33:19 ^^in ^i^ÖÜ ^3DiO Treasures of
Those who are sheltered in the sand can also be understood by the Keichthums,
which were in the ships that were pulled onto the sandy beach and recovered here,
came here; if one does not take ^^s^ as synonymous with ^is^&o ^^^
will. However, see Graf, op. cit.
c) See O. Müller Etr. I. 73. 137 f. Forbiger aa OS 56S.
Names and Olossen. 241
Two derivations are available, both of which are based on the local nature
speak, and between which the choice remains doubtful to me. The one
goes to the Arabic ^\Xi uvorem emistt terra (cf. ^ Jü maduit, uvi-
* io ^
dus/,), from which Ä»>yJU mantuKa is formed, the moisture or place of

Moisten means. After the second, the verb ^^Oü appulit
navis ad littuSy applicuit nauta nacem ad littus involved ^ after which
Äi^^cXJU manduxa means the mooring place for ships. Since the place
entirely in the Lake of Mincius, both names appear the same

suitable, if otherwise this lake carries ships; later the city was
made accessible by long bridges. The deviation of the writing
The use of the last with d instead of t would , since in Tuscan the d is missing , the
comparison; nor does the lack of an equiva-
lents for i> %, since we already knew fl VS for nn^. — But also
a third derivation from US elatafuit res, eminuit cf. - Jü res eminus
apparensy as "i^yiS^ or H^uLo a towering ^ competitive place would
not be without meaning, since the castle built on the island over the
The water surface had to be visible from far away.
From the Po region I turn to the Etturia proper.
AGYLLA, CAEBE.
Regarding the alleged Pelasgian name Agylla among the Greeks,
while the Romans called the same city Caere*), I have only one
to repeat the explanation of the name already given by Olshausen**).
Regarding the founding and inhabitants of this Tuscan
Antiquities of every kind almost inexhaustible space '') is just as much
There is talk of Pelasgem as well as of the Tyrrhenians. "Sane hanc Agyllam qui-
This means that the Pelasgo condition is also a Telegono and a Tyrrhenian Telesi
filio." Intpp- ap. Serv. ad Virg. VIII. 479. But, as also
now the relationship of the Pelasgians to the Tyrrhenians, who belonged to the people of
Etruscans were united, not yet fully clear, certain
res about it rather only from the explanation of Tuscan linguistic monuments
is to be hoped, according to that old view: “Hyginus dicit Pelasgos esse
qui Tyrrheni sunt, hoc etiam Varro commemorat** Intrpp. ad Virg.
VIII. 600 , in the etymological attempts at least from
a) Müller Etniak. IS 87 f.

b) aa OS 333.

c) See Dennis aa OS 369—400.

16

·f

«142 names and glories.

that distinction must be disregarded. In the present case

by «o more, since, as noted, the population of Agylla comes from both

Mtundteilen was mixed. This name ^!dyvlka now , as well as ^j^x^^^ ^^

d(»r Syrtica , offers a completely Semitic form ; for

U9 is phonetically one with the Hebrew liriy di the dogs, a

nomination, which, as Olshausen adds, according to the certificate, was excellent.

The observers who were on site responded exceptionally well to the

(»a city built on a circular hill would fit. That is not really true,

at least according to the plan of Canina, which Dennis cited above No. VI.

cf. p. 376flF. , not exactly, because the hill or the plateau

The city area is elongated and round, and as far as the few remaining

As can be seen from the remaining traces of the walls, the city, as Dennis

says, had an elongated, square shape. But since not

It is plausible that at the time of its foundation the town had a radius of

four to five miles, how big the surroundings will be.

If we determine the catchment wall according to the current traces, the probability remain

probability that the originally circular city was built at

growing population through new cultivations on the naturally

inviting wide plateau from the initially round into the elongated

or oval shape. The original name Agylla, however,

spoke of the initially round city shape.

If that agreement does not work, whether maintaining the

Form tira? to the meaning of the related ba^» carrago, munimentum

explaustris aliisque impedimentis exercitus factum , Wagenburg j 1 Sat.

26, 5. 7, which the Targum through Nö^pns di xaQdy,iaiJLa , vallum,

reproduces , and at least with the magalta , which is transported on wagons

portered yurts of the Numidians'), let

I left it open. Then Agylla would emerge from such a wagon fort

Finally, in addition to all these, there are two of Gese-

senius Mon. Phoen. p. 419 proposed derivations of

Mrp5? cwrf?a, devia, or h'^^h annona abundans.

The other name Caere probably corresponds to the Syrian

}'Vq q^re, with which the Hebrew nnp qärät (cf. the adjective Caeretanus), Arabic.

x»3 city and is also related to "y^v city.

The same word underlies the many Carty Car, Cur, Certy Cir xx. etc.

beginning city names such as Carthago, Cirta and others. But

with great justification Olshausen warned**), the geographical

a) See Gesen. Monam. Phoenic. P. 392.

b) aa OS 333.

phischeii names on Italy's coasts generally point to a Semitic origin

future , the conclusion is a Phoenician settlement , where the

Oriental etymology succeeds, is now, after the shipping

£trusker joined the ranks of the Semitic peoples,

no longer be permissible without further ado.

TABQüINn.

This city in southern Etruria, located near the sea, is considered
The Etruscans themselves considered it the starting point of their spread in Italy.
lien, the first capital of their Twelve Cities, their political institutions
ties and their worship, where the author of all their discipline
and order of life, the demon of day, rose from the earth,
and Tarchun with the Lukumons of the twelve cities his teaching first
According to a well-known procedure of the
thums, from the existence of peoples, countries and cities the existence
ence of a hero of the same name as the progenitor or founder
Tarchun, the alleged founder of the city, whom the
Greeks call Tarchon or Tarkon, for nothing other than a
such personifications apply. The Greeks call the place TaQxv-
viay Ta QntJDvla^ also Ta q%(jjvlov. Yet another form of name
Tarchußn as the actual Etruscan one with O. Müller,
I see no sufficient reason, and no less I have reservations
ken to join the opinion of Dennis aa OS 251 that
Tarchna was the original name, as it appears from the opened
tomb of the Tarquinians. Because before these tomb inscriptions
themselves are reliably interpreted, all such claims seem to me
inadmissible. As long as there is no more reliable evidence for another
Form of the name is taught to the Tuskers, we are
no requirement is justified other than that only the ending, as in hundred-
other examples of foreign words among the Greeks, Greekized
been.

For a Semitic explanation, there are the following possibilities:

ten , if only the phonetic aspect is taken into account, rather to \^ele
as too few. Just because for the initial letter we-
due to the almost indiscriminate use of T except for n also for d
and T , the number of comparable word stems is quite considerable
Through an examination of all I have been informed that
The prerequisite of the simplicity of the name is no linguistically
a) O. Müller aa OIS 72 ff.
16

justifiable or meaningful solution. Because
about from '^n'i way to a]*)51T hiker and from there to the city
names «'»a'tD'Ti belonging to the wanderers, would damm
cannot be secured because a word, even if correctly formed,
det, cf. 1153*115 Eastern countries of ^'^;p^ East y but not in the real
need to be proven". So assuming a composition, it comes
at least in consideration .!i house, apartment, inhabited village and "ji^ green
düng. For the first word it could be argued that it actually has a
Round building and that on the summit of the hill where Tar-
quinii, a circular line of blocks can be found, which
the outer line of the Arx or Acropolis"). The
The latter word "Jia" is found again as a noun proprium of a city in
Syria 1 Chron. 18, 8 in the Itinerary. Antonini Conna and, what is very noteworthy-
seems worthwhile, also in Lydia Steph. Byz. under the word Äü^iJ**),
at a point close to the source of the meander.
In the spirit of that tradition in Herod. L 94, Sttab. V, 219, that the

If the Etruscans were arrivals from Lydia, the name
Tarquinii should not necessarily be understood in the sense that
it was the first foundation of the Tarchun, but he could have
tion of the ^"jaiD from Kw/j origins. — Two-
tens, however, ^3N rj-^T can also be divided, a genitive connection that
depending on the version of the first word itself, again in different
can be interpreted. Namely '^■yi , Hebrew rj-in way with "»Sfi^ or 5i*3»,
2 Chron. 8, 18 in Chetibh Jt>3'i", whereby the Greek form with the
Ending a Taquiavia explains itself, can mean way to the ships,
how ü^'^nn y? T^y^, the way to the tree of life 1 Mos. 3, 24 , provided one
from the inland at this place as the starting point of the road
to the sea to a shipping station. Tarquinii itself was not
directly on the sea, but not too far from it. Less permissible
sig appears to understand the path of the ships from the place where the
Ships direct their way as to a main traffic place. — Still
but can '^-^'5 also in the sense of the Arabic t^Ji, Nom. act. «^.3 per-,
assecutus fuit, comprehendit can be interpreted, i.e. with "se" ship's pursuit.
ung, ship hijacking, whereby the place was considered a pirate mecca.
However, the location of Tarquinii is excellent
suitable. Because on a high cliff, not on the beach itself.
a) So Dennis aa OS 259.
b) See Mannert Geogr. d. Greek. and Rome. VI. p. 101.
Names and glosses. 245

but somewhat hidden by protruding mountains, it lies so,
that from its height the sea and, when the weather is clear, even the

peaks of Elba can still be seen^**). In this way
a solid hiding place, the loot could be taken away by the angry
quickly rescued and easily defended against attacks.
The former character of the Tuskers as notorious bold sea warriors
for whom such construction castles near the sea are indispensable
Viraren , this meaning seems to be the most appropriate of all.
PISA. ABNUS. AÜSEK.
As a northwestern boundary of the Etruscan territory,
-the river Amus and the marshland of Pisa are probably considered,
in the imperial period the main part of Etruria annonaria, although it
according to Strabo's longitude determination VS 222 temporarily as far as Luna
and beyond to the Makra. The city was a flourishing
Trading place and strong forecourt of Etruria against the Ligurians, their evil
their neighbors. Strabo aa OS 223**). About their origin, whether
by a settlement from the place of the same name on the Alpheus in Elis,
which legend Forbiger derives only from the identity of the name *"),
or by a king of the Celts or by the Tyrrhenian Tarchun
or others, there was a great deal of legends and inventions
which are collected by the Interpp. ap. Serv. ad Aei^. X. 179.
For my task only one of these comes into consideration: “Alii in-
colas ejus oppidi Teutas fuisse , et ipsum oppidum Teutam nominatum,
quod postea Pisa's Lydi lingua sua singularem (Lunarem) portum signifi-
care dixerunt, quare huic urbi a Portu Lunae nomen impositum.*^ In-
which I believe that the meaning of the Lydian (Tyrrhenian)
niern) is contained in singularis, I will in a
The derivation was confirmed by the similarity in sound and

the local nature of Pisa. In the old days,

before the course of the rivers had changed (cf. Müller a.

a. O.), the city was situated on a pyramid-shaped corner, which was

confluence of the Arnus and the Ausar, of which the former

East, which flows from the north; it was therefore in the true sense a

locus singularis (Sueton. August. 72), a special, with the surrounding

largely unconnected, separated by rivers

a) Dennis aa OS 258.

b) See O. Müller Etr. IS 2l3f.

c) Dess. Handbch. d. alt. Geogr. III. S. 597.

246 names and glosses.

O

Place. This same meaning is offered by the Semitic «Äi solus, separatus,

with which etymologically ,ja9 separavti ac diremit rem belongs and

the Hebrew root, which can be recognized from the derivatives in the same meaning

TtB. From tö or yd, by analogy with ne , C'^ns , a feminine

num or Stat. emphat. fi^tc also the separated one with double 8^ with which

the spelling of the city name 11 loa a, Ptssa, Pissae at Lykophron,

Polybius and Ptolemy agree exactly*). By stretching the

previous vocals without doubling the s, JKsa was created. —

This orthography and the specific information about the Lydian

For the sake of interpretation, I disregard a different derivation of '»o'»d (ttJnc) (cf.

the river name]iu;"»d redundans), although it is precisely in the case of the

locality suffered major flooding due to the collapse of

thrust of Amus and Ausar already particularly highlighted by Strabo

have been.

Once you have gained an insight into Semitic language in this area,

The explanation of the river name Arntis or Arno as described by

himself. 'J'ia"^ ^arnon is the well-known, in the Alt. Test. Qft mentioned

(Numbers 21:13 f. Joshua 12:12) Name of a river flowing into the Dead Sea.

the river, which comes from]:n sonum tremulum et stridulum edidit

lead, the roaring, or after another, but less applauded

valuable derivation of ^.1 which means quick, swift; cf.

Gesen. Thes. ud WW.'Scin violent waves and rapid course

in fact made the ascent from the sea difficult, Strabo VS 222.

The ending of the Latin form of the name gives us a completely different

speaking analogy to the name Aucnus in the Perusinian inscription.

offered, which in the same way comes from a Semitic word ending in fs —

proceeded, see above p. 28.

The other river, which used to flow into the Arno near Pisa,

Auser^) provides an easy and from the point of view of the Tuskers well

appropriate derivation of nn? (Tuscan — nT*iy) or nn?, 1x15 as participle

Peal cingens, circunivallans. In truth, he gave the Tuscans protection and

separated them from the neighboring, warlike Ligurians.

So I would continue for a long time with geographical name explanations.

can drive if the examples shown are not for the next

The purpose is to demonstrate only the possibility of such explanations by means of the Se

languages, seemed sufficient and I would not prefer to add some

of another kind.

a) See Dennis aa OS 4ls. distress. 4, Forbiger aa OS 596.

b) On the name forms, see Forbiger aa OS 5J2.

ACE. NUMERIC SIGN.

That Etruria had its own monetary system since ancient times and
cast his heavy copper without having learned it from the Greeks,
the same had also been adopted by all of Central Italy at an early stage,
O- Müller") both for the coins that still exist and for
the reports of the ScripturesV for unquestionably certain. As in the
In this context, it is also likely that the unrelated
set names of the whole and its parts As, Libra, Uncta from Etru-
This opinion seems to have changed at least with regard to
of the first of these words, the As, by confirming his descent
from Semitic is easily traceable. This word belongs to the almost
root tt^ validus , ßrmus fuit , present in all dialects, from which
as A^ject. t? ?«^> a forma dagessanda is in use, actually the solid,
Strong, durable. As from the corresponding ntt3n3, Arabic i^läj aes,
cuprum, 2iUxAi pecunia, this was said especially of the ore.
Although the Tuscan form is derived from '»cina
explain Hesse, I prefer because of the genitive a^^-is, which indicates a
bum vy rejects the identification with t?. Only the phonetic in
Considered, a combination with yisn would also be
the cutting, chopping be permissible, so that As portio a certain
Part, one piece would be called; but the former hits the target closer.
Since the coin system is closely related to the payment system,
I conclude from this a conjecture about some numerals by
I am proceeding along the path that a keen Italian

taught the sign for ten X as tt explained by the fact that it was the
initial letter of the word tesen is ten. This proved to me (see above
p. 32) by adding the same number word in the Prussian In-
writing as correct. Even if this is only an example so far,
thus the assumption of O. Müller (op. cit. IL p. 317 f. 320),
for which there are also other reasons, high probability,
that the digits represent the initial letters of the Tuscan numerals
but in a deliberately slightly different form,
to avoid confusion with the letters themselves. So A
the sign for five is the inversion of V , which is rarely also
for and only by omitting the middle stroke from \ (JU)
By reversing the sign X, T was created, which
a) aa OIS 303 ff. 300.
b) On a plate by O. Müller (a, a. O. Taf. I. IV. 1), which is for an abacus
^ ^will hold, the two characters ^ and A for five stand next to each other, as I

sicli also square shaped ^ for fifty. Such a turn is
probably only later introduced in an effort to reduce the 50
the 5 to be distinguished^ since ^ is also detectable for 50, even on
Roman family coins. For a hundred appears on the abacus 9,
for a thousand a figure corresponding to 8. If we now consider
m
that word abbreviations in the Semitic writings are not only
the initial letter, — cf. on Jewish coins M for naiD
Year and similar on Phoenician monuments ^— but also by

the final letters of the word in question, e.g. ^ for

«aL town y 8 for xi j villagey c for %^yi place, also for pty^« hemistich,

ua"), and taking into account the validity of the Tuscan numerals ^ — n,

X (t) = n, ♦ = n, ® = ^, 8 — B ; by applying that

2two types of abbreviation following agreement with the Semitic

and the one Indo-European number word for ten:

4. , n = oan runr e r. n = n^a hundred

X, n = 'jT'^n ten 8, B = C]?« thousand.

f , n = w^mn fifty

It can be noted that up to ninety-nine the initial , for

hundred and thousand but the final letters of the number words as digits

The choice of © for n — 100 — cf. for the form nficö the coin-

zen of Marathus in Gesen. Mon Phoen. p. 272 f. - was necessary because

the other t was used for 10. So only the figure of V remains

(A) to be declared five. Without assuming an abbreviation of X,

it can be read as u, for the initial sound of the number u?sn

hold, if the Tuskem pronounce it with the initial sound u

was , as in the Hebrew izjöh quinta pars (cf.]?5h), as an abstract word.

The breath at the beginning is in this way of naming, as is often the case in the

Inscriptions not expressed, whereas it stands out in the X. Here-

According to the double spelling of the number word, it happened that

the two different letters ^ and V equally represent characters

for 5. Then, by turning, the number for 50

arose, whose word sounded the same as the number five, is already

mentioned.

mine, not by an error of the engraver, who removed the corresponding line at A.

but with the intention of ensuring the equal status of both signs before
to put eyes on.
a) See Flüge l's list in the Deutsch-morgl. Ztschr. VII.]. P. 90. Möller
Catalog. libror. tarn msptt. quam impress. in library. Gothan. IS 149. .

Jn YEAR.

Next to the numerals, immediately preceding , appears at the
Death chests very often contain a word VI ^, which is to be read Sil-
i^ohnt, and almost considered the only one whose significance year from
the Tuscan language is certain through the inscriptions themselves'). Nie-
man has succeeded in giving this sound in one of the known languages
to prove such importance. Fortunately! Because that would have only led to a
wrong track and one more error about the language relatedness.
The origin of Tuscan. If its Semitic
origin, then this word must also be in the unequivocal
wrongly correctly presumed meaning. And
This is not difficult, as long as not Mil, but according to the other money
tion of the first element QU. Because we are immediately
entered the area of word stems which in the original syllable bp, bD,
"ba, bn their origin and the basic meaning of turning,
rolling, rolling, like of stones, waves, etc. The
tribes created by them, as far as they are relevant for our purposes
men, are: .bbp celer, levis fuit from the time Job 9, 25. ^l—^aa i?j? ^ö;
my days pass faster than a runner, also 7, 6 ; in äJLj li me-
ridianum iempus the general term is restricted to a part;

bbi volvit, volutavity b^A in orbem ivit , as noun orhis , aetas , aevurn,
b'^n and bnn verti, circumagiy J L>. praeteriit afinus, J^^» annus. The year
was also known among the Semites for its constant rotation in the cycle
named, cf. the Homeric neqmXofjiivov hiavTOv ; because the other
The Hebrew word for it naTl3 also actually means the return. — A
such relationship surveyed in the b'^a and Jj.^- on the one hand
phonetically, on the other hand conceptually with the Tuscan b-^jp for the meaning
year almost coincides, no one will have any bearing on the Semitic languages.
acquaintances still have doubts about the solution found.
A certain similarity of the matter leads me to the word
IDVS.
The institution of the Ides or the celebration of the full moon, whereby the
Jupiter the Idul sheep was sacrificed, is brought by the Tuskem
tet. Varro LLV 4 says about the form of the name: “Eidus ab eo,
quod Tusci Itus , vel potius Sabini Eidus dicunt'^ and Macrobius Sat. I.
1 5 'Iduum nomen a Tuscis, apud quos is dies Itis vocatur.'^ It is us
a) See Niebuhr'sRöm.Gesch. IS 112. Not. 2. Lanzi Sagg. II. p. 321 f. 457 ff.
O. Müller I. 64.

therefore three forms are handed down from which, since for the Tusker of a
sign, the Tuscan ones can easily be restored; namely
borrowed if the ending is not a Roman addition, but a radical be-
is considered, MVtia and ^VOlS or MVtl, ^VOI. The
alternation of the ^-sounds among themselves and the «-sounds has, by virtue of the
freedo

the Tuscan script in the exchange of its characters has no influence
on the choice of the Semitic equivalent. But if the ending were to be
If foreign additions are not taken into account, the comparison of the
O
Arabic word Jut Fest is close, but graphically it would remain the
-B at the beginning of one name form seemed unexplained and conceptual
a designation as a festival at all is too vague and general, since it
there were other festivals and it would not be understandable why the full moon
as the festival would preferably be called. More meaningful, because much special
1er characterizing the peculiarity of this holiday, the name
by comparing it with the Semitic tt5nn , CxXs»-. This root
Like the related w^p, it originally meant “to shine”, cf.
Gesen. Thes. p. 449. Addend. p. 88, and be aware that this
from the shining and monthly renewed moon
is shown by the derivative irJnh , in the Hebrews the new moon i.e. the
Day on which the new moon is first seen again, and then the
Month. But due to the basic meaning, the same expression could shine
pressure as an adjective ad formam niaa, nisttJ, which Tuskish uS^nn Kidus
was, the one who shines strongly and repeats such shine also from
Full moons, yes from this one even in a much more accurate
Wise as can be said of the dimly shining first crescent moon.
How the Tuscan word form icn^n Kidus derives from the Hebrew :bnn Kodes
is different, so were the festivals of both peoples; for
While the Etruscans celebrated the day of the full moon, the
Hebrews the new appearance of the moon legally apart from the daily
Sacrifice with an offering of two children, a ram and seven

yearlings for a burnt offering, together with the accompanying food and drink
sacrifice, for which a goat had to be added as a sin offering
Numbers 28:11-14. However, the Hebrews also had the full moon (n02)
was sacred and celebrated with special festivities,
is not only clear from the isolated reference in Psalm 81:4 (cf.
vonLengerke), but also from the relocation of the large spring
and autumn festival on the days corresponding to the full moon, the 14th
or 1 5th of the mutual months '). — From the proposed date
a) Ewald The Antiquities of the People of Israel. p. 355.
Names and glosses. 251

men interpretation immediately explains the two different spellings; in Idus
or Itus is the n, as was evident in the inscriptions, cf. the
perus, B 3 fl '1 1 for »D'»n, left unmarked, in MV 1 1 3 Eidtts but
by i as a breath letter, as this Phoenician
and Hebrew letter in form and meaning is nothing but a
Descendant of S in its softening. For the remaining third
Form Itis, if it had been handed down to us alone, would easily be
a composition of ^ht»:> ('-\^) ^^*^ ^^^ fire could have thought-
in view of the fact that the full moon is celebrated with bonfires
MTorde; but as the ^inn now stands next to it, this Itts must in any case
also as a derivative of the same izjnn, namely lo'-^-jn, are considered according to
the well-known alternation of the w- and t-sounds, as in b'^xzp and b'iüp.
but will be of interest to those who are more deeply acquainted with the Semitic roots.
heten through the u^inn also confirm the old statement that Idus of
iduare (healing) is called, as long as it refers only to the concept of the

In reality, the full moon divides the month into two
divided into fairly equal halves, which, I suspect, also the previously
Hebrew name of the same, SiOS and fiCOS, together
because this word is closely etymologically related to
hange with Oü'3 partitus /, and others beginning with yp and w
individuals with the same meaning.
GLOSSES.
The individual Tuscan words, whose meaning comes from the Old
thume is handed down, apparently the closest and most reliable
stopping points to gain information about the nature of the unknown language
have miraculously been able to provide the otherwise too Semitic
Word explanations so inclined Boc hart must give the main reason
sen to replace the Etruscan aboriginality with a Lysian descent.
or the Orient in general. By defending his
Geograph. Sacra ed. 3. Lugd. Bat. p. 584 ff. a number from the glosses
evident Tuscan names • the Phoenician or Punic
and Hebrew of the same things and their differences
today, he means to demonstrate the relationship between the two tribes
refute. Because in the Tuscan language God was called Aesar (Suetonius.
August. 97), but with the Carthaginians Alon, Etruscans and Carthaginians were un-
This is a conclusion, as if from the Canaanite God-
name ^y^ Baal and the Hebrew mrT'> Jehovah the linguistic
The immobility of the two should be demonstrated. But the truth
252 names and glosses.
finally asserts its right and the subtle
liquid light into the seams ^ which one strives to darken! Naked

Examination of a number of Tuscan glosses > the like also
Dempster Etr. Reg. IS 88 ff. a admittedly not critical list
delivers (cf. O. Müller IS 64), the learned opponent cannot
omit even the relationship of J^qi^oi, according to Strabo XIH.

p. 626 among the Tyrrhenians name for monkey, with the Semitic d"»*5n
BimiLS y flat-nosed (cf. Esra 2, 32 et al. and D^IM qui naso
depresso est), and also for the Tuscan Capys falco , acctpiter P|d cur-
vttas, according to which the bird is bent by its crooked claws.
Instead of the last one, it would be better to use the Chald. ODH, Hebrew wn
speculatus est, pervestigavit included, so that Capys the scout means
tet, cf. Job 29:29 “The vulture from the rocky nest watches for food,
His eyes see far away/ ^ or the Arabic (j«^a> t7orai7tV, also ^jmaä> vorax.
Also for the name of the upper Tuscan mentioned by Bochart
Deities as veiled gods Aesar lacks a proper Semitic
Word not. With 'ü'^y adformam to^p occlusus, clausus they are as ver-
closed (involuti Senec. Qu. Nat. II. 41)"), inaccessible,
as Varro explains, perhaps by confusion with the Penates **), “qui
sunt introrsus atque in intimis penetralibus coeli**; on the same word
The gathering is also liable cf. Iil^y coetus. For IStgoxog according to He-
sych. tusk. accipiter cf. y^j^ laceravit, the tearing end; for Nepos
abliguritor Dempster aa OS 88 cf. ttjnw, from tcm di greed, the
Appetite, i.e. ^the greedy one; for Hister, Tuscan instead of the Roman
histrio Liv. VII. 2 cf. .SSm vertigine correptus f. hinc inde commotus ut
ebrius , after which the histrio was named from the lively pantomime.
In conclusion, I only remember the Tuscan name of the

Tunica, Laena, as described by Virgil IV. 264 ff.:

Tyrioque ardebat murice laena

demissa ex humeris, dives quae munera Dido

fecerat et tenui telas discreverat auro

the beautiful harmony with ^^j|^ coloravit, colore ornavit et distin-

xit, of which »3^t. The manufacture of such magnificent garments,

whose use was passed on to the Roman magistrates, "the contemptible

The "work of the Lydians", as Lucilius calls them, was native to the Etruscans '^j

as descendants of the Orient.

a) See Gerhard On the Deity, Etruscan, p. 3. 22. Not. 17.

b) See O. Müller HS 81. 82. Not. 6.

c) See O, Müller aa OIS 261.

GKAMMATIC

AND

LEXICAL.

The following is intended only to illustrate the results of the

previous text explanations in a clear manner, a

on the one hand for the formal part of the Tuscan language, the writing and

Grammar, and on the other hand for its substance in the so far determined

word stock. The justification and explanation of language phenomena

The results themselves from the laws of Semitic language formation are partly

in the individual examples in the explanation, partly

They, like the softening of the breath letters, the transfer

courses of the related sounds etc., for the eye of the Orientalist so

open and can be easily used with the tools available to everyone.

that I consider extensive explanations about it superfluous
I only want to draw the conclusion as a test for the correctness of the
path I have taken. The evidential value of this compilation
position seems to me more important than everything already presented and how
irrefutable.
THE WRITING.
It cannot be this place to discuss the great, much discussed question of
the nature, origin, history of the Etruscan alphabet in
to take up all of these problems and try to transform them into
To bring the findings to a conclusion. To a final
judgments about anything concerning Tuscan nature, it is
now that the prospect first opens up that the people themselves
will speak to us, least of all in time; the next meeting
issue and the confession of the material probably for a long time
Time will come when reliable and correct texts will be created,
only be to open the sources and give their understanding. As
The first, indispensable precondition for this will have to be the for-
256 Grammatical and Lexical.
men of the manclierlei fonts di the writing style ^ which after
Place and time was significantly different, and to determine the
Function of the individual characters to express the speech sounds to the
I think that what has been achieved in the previous point is
not for exhaustive and conclusive, rather I still have
There are some things that serve to complete the work, but I still
not considered sufficiently secure to publish it yet. In
the strict limitation of the documents I have declared

holding, whereby the larger number of them is deducted, which only
in the transcription of the printing types, not as facsimiles, and
differ quite a bit even in the narrow scope of my documents.
many types of Etruscan writing. Minor deviations from

Almost everyone shows each other, even those who are very close to each other.
As the most important thing I consider the whole character of a Du-
ctus, whether crude and inconstant in itself, or to a certain extent
moderation and uniformity of the trains, in whose
judgment, however, has to take into account the material of the document
must be, and then secondly the occurrence of very specific
thüstliche features, such as the 1 and as it is strongest in the Carinthian In-
writing, furthermore the use of the o, the)l, the R, the indicated
invented by the Greeks ^,8, of ^ and ^ or Mi and M,
of P, of C Based on this, I distinguish the following
species:
1) The Volterra manuscript No. X., very uniform in itself with the one
genthümlichen Zug 1 f ür n (d), with '^ for n (n), O for y, four-angled
r or q, >, no)l, ^ for ö , • for n. It has neither ^ nor 8 and
obviously offers a very ancient, if not the oldest, ductus
all documents discussed here.
2) The closest to it is that of Inscription VII, which was at Constantinople
was discovered. Here the same form for ^ and a related one for M,
the 3 even more crude, more Phoenician-like, for n an O, for ^ a crude D , a
O for 0, the only form of its kind for 3 and a, two completely different
corresponding moves for t , finally ^ also for tb.

3) No less peculiar is the ductus of the Carinthian inscription
XXXIV; in the use of o, but in angular form O agreement
with the previous one, next to it y for tt, for & a similar move as there, for
O (c3, n) a peculiarly differentiated O, which n is quite unique, > and)l
next to each other, fl pointing upwards and n as X.
4) The crudeness of the form of the inscriptions on the vessels of
Nola near Inschr. XXIX. XXX. XXXH. XXXIH., which again
Grammatical and Lexical. 257
which separates into two subspecies by the use of an R as in Oski-
schen (No. XXIX. XXX.), while No. XXXIII. is the usual tus-
kische Form; a)l in No. XXX. XXXIII, a raw ^ in
No. XXX , A runs in No. XXIX and here the strange P q, a
B in No. XXXII. Also noteworthy is the nowhere else but here
No. XXX occurring doubling of the i by repetition of the-
the same element, which is used here as in the second type with for »r
The uniformity of these letters forms except for No. XXIX may
may also be caused by the material on which they stand.
5) Very different, but definitely educated and like a new
The ductus on the statue of the summer god is a sign of the writing era
Inscription VI, which I name after the place of discovery as Ductus of Osimo
It is so similar to the Umbrian one that there has been some debate as to which
chem of the two peoples the monument owes its origin. The O,

in the Umbrian alphabet)l, appears in an elongated rounded form, J* for
T and the Hebrew :t used, turned to the right, for id a C, ^ as Q,
and what is highly remarkable, for ^ is a separate element C

Otherwise everything is correct, apart from small differences

units such as 3 instead of 3 is ignored, with the immediately following class

agree.

All the Tuscan fonts described so far have in common

In contrast to the one to be characterized immediately,

that in them no ^ and no 8 are encountered, for the use of which in some

Of course, there was no opportunity for this in the short term.

6) The remaining inscriptions, copies of which are available: No. I, II — V.

VII. XXVII. XXVIII. XXXI., generally represent the same

the same ductus, which I named after the great main monument as Peruvian

Sinic, although in detail there are still many

Differences can be observed. For example on the Gorgon Shield XXVIII

^ St. t, a > St. 3, Q st. S, ^ st. Mi, P st. S y, in the candlestick inscription.

XXVII. O for]?, for which in the Perusinian ^, Y next to V, in II Y st.

^. In the Perusinian itself the fullest wealth of symbols is

of the Etruscan alphabet unmistakably in its youngest and most

most formal form and to the greatest regularity and uniformity

pronounced ; 8 and ^ , the latter often used alongside S , O for o (n , n),

Mi and M for 73 and : , ♦ for 2 , but no)l , S without difference for n

and p and no o, no Y.

17

25S (irammatic and lexical.

1) VOCALE.

If I compare the Tuscan vowel letters with the other

other Semitic spellings, almost exclusively the he-

I have used the Branisch language, because this vocalization system

most carefully and with almost excessive subtlety
written form, by comparing it with all the
Cases of use of each individual Tuscan character in full
come to the fore in the deepest sense.
V o yf A J9 f^
In the area of the inscriptions treated, six noticeable
different forms of this first letter. The original
The closest to the original Phoenician is the Kämtner; although on
the left side is not completely complete, but it still clearly shows the
both tips pointing upwards. The one from Volterra goes into the
Width, whereas the Nolan XXXIII and the Grorgon shield

and pointed at the summer god and the cross line has as in the actual
Perusinian the direction from left to right ascending, where
against it on II. IV and XXVII is horizontal, on III in opposite
Direction downwards, until in XXIX and XXX a completely Oscan time-
chen is created.
Its function is, compared to the other Semitic writing
wise, of two kinds;
1) only for the vowel a, both the short, the Hebrew Patach, in
iMflia for '>3D-' III, J-lflO f. TD VI, M>flM f. ©55 X etc., as
for the long one, the Hebrew Kametz, in VSflM f. vs^ I. 11., 3Vfl>l f.
mVs-' X.
2) it contains one of the aspirates or guttural sounds together with the a
in the initial or final sound or with both together. This includes
the following cases:

a) with K in the initial sound for n in fllilliOfl di K3'^3:ific I. 17, for m in

M V8fl, VatK IB 16.; in the final for ä- in f\ V, Nb I. 3, AM,' ä3

XXI, and fii— in wnn XV; simultaneously in the initial and final sounds for mm — in

fli* f. ««-»xl. 19.

b) with a squeaky r? in the final sound fliSfl — niil« XX.

c) with n in the initial sound 03 Vfl f. nirn XXIV, and final fl VS f. nri ;

d) with :? in the initial Vfl f. v^ L 9, Mlfl f. D? I. 5, fIMIfIflli f. «735

IB 15, in the final flV<l f. ybjp L 2, MflM f. ül^a I. 2, at the same time with

7 as initial and fii as final sounds fl 3 4: f . M]?"^ IB 11.

Grammatical and Lexical. 259

e) with the following V, as in IM 3 VVfl I. 9. IL, H fiS Vfl I. 21 f.

n*i*iÄ, it may be doubtful whether it diphthongized as au or to the

spelling of o, for which according to the usual Tuscan spelling

A special sign was missing. The perception that the same

Word nböfc^ 'ofelt once Oyfi^\/f\ XXVIII. and the other time

OVHY XXVII. appears written, the assumption that it is o

have been spoken, seem to recommend ; but cf. the other further

Note below^.

f) That fl also represents Chateph-Patach is shown by the already partly

examples given fl M f1 f. (t^jr X, IMfl f. «^DN XI, flMIflflM f. KD? 3

IB 15., liVO^IOflJ^f. rnrnnl. B. 18.

Remarks, l) The Patach furtivum is in cases where it is

lifted. Pronunciation should be, not expressed in Tuscan I.

B. 20. ^\ y/ st. T'h. — 2) For Chateph-Patach, however, a appears at

the gutturalis instead of schwa in ItRl , 'y:zy IB 22, MVO\/l Ofl4^,

7*»ni^1t! IB 19. — 3) Two a, KK are in the example t3 T fl XI m fl

nüfi^ merged.

The figure appears in the Carinthian XXXIV and the Nolanian

Inscriptions XXX. XXXII. still entirely Phoenician, wins in the con-

Stantinopolitan VII and Volterran X already a transition to

the full regularity of the rest.

The extraordinarily diverse uses of this character

only in its capacity as a vocal are determined by the number of cases

determined for which an e-sound can serve in Semitic, from its

most fleeting approach in the Schwa through Segol to the drawn-out Zere,

in which the flowing semi-vowels and breaths and gutturals with

A difference like between — and — is

not present in Turkish writing at all. The main types are

the purely consonantal and the vocalic validity;

1) consonant for Ji , as in Phoenician, Hebrew, Syriac

schen, Arabic alphabet in the place of the 3 standing letter, so

for Ä, in Vg = nnL 1., 13 - ^n XZ 6., V\\^ = ynl. B. 17., \Al3^fl

f. b-'nn« XIX. ;

2) vocalic a) for e ~, in M30,]^ II, MVIS3*, -j^-i-is IB 18. ;

– for -1- in 3tM, ^rw L 4., f\H Nr>:r I. B, 11. ; — for ij in VT 3,

bn« I. 1 1., M3, ;z5» XVI.; — for -^n in flOS, KD-^fi« I. 20. ; — for «-- in

lt3M, -^DHZ IB 4. ; - for 5 in *3, ysf I. 16.,' ^3, -^y XXI. ; -for

■»7 in lilliS, i'^z^y IL;

17*

260 Grammatical and Lexical.

b) for ü — m *aSfl, yi« I. l., 03 ^3 ^/^, n^^T I. 3. ; — for m in

Vt Via, wVbn I. 8., NncN (0 IB 7. ; - for s«in n«l3, C|TyK VII.

– for 9 in Ii3<i3 , p-\9 f. 19. ;

c) for Schwa - inVvMi30, bwj I. 7.; - for - ■- ia IMfl^ä,

■.3B-III.

Remarks. 1) The mobile will soon be expressed by 3,

also in the middle of a word cf. 141 f1 1413 tlil, dönr I. 18, soon gar

not; the latter is the usual, cf. 3^8 f. "^Vs VIII. Hence

the single-letter prepositions soon appear as 3^ II. I. 6, or 3 V

I. 12, soon as 8 XXVIII and V I. 10. If a littera quiesc. or

Aspirate letter (t, y, n follows, they always stand without 3. — 2) Instead of the i

The Punctum dirimens has also been used for Schwa mobile, cf.

\AflO:M III. — 3) The same proper name Minerva appears in the

first syllable written with e Vermigl. Ant. Inscr, Perug. IS 52.

flDS3M3^, on a second mirror inscription the same. Plate IV but

without e R^Qf\M. — 4) The e in the final syllable of the conjugation is particularly

gationeh Pael and Aphel very usually omitted, cf. h ^fl

f. tV:? vi., 1 ^ Am f. ftbuj XVIII., \/MMfl f. b;y3N VIII., as well as

in the Segolatnominibus, where in Hebrew it says Segol, instead in the

Tuscan e occurs,* cf. \/3t3l41 II , M3^3li, tti^ XVI., very

often this auxiliary vowel is missing, cf. y/Ai f. bafi< I. II., ^Olf. nr VIII.

ua — 5) In M 3 144 f. Wtlp XXII. is in the following litter. quiesc.

even the full e of the preposition]?!3 remained unmarked, at least

because of the merging of the two e's into one.

I

This one figure is unchanged everywhere. — It stands 1) only as Con-

sonant for " in 14 VIS 3 * , -J^-i-iar IB 1 8. ;

2) only as vocal — in 1413,)'n IB 17. ; — for •«— in ItM, -^to I.

15., DI 14, n-»: VII., in the ending of the Gentilitia like I M3 Wfl, •»ttJiw

I. 9. et al.

3) a breath or semivowel with begreifen, namely as initial sound •»

as in 3 \Afl > I = ÄbD*^ X., even if -^ should have Dagesch, e.g.

Ofli3 23l4 f. n^DOa L B. 12., 310V* f. -.^m I. 7.; — femermit «

as initial sound MI, uj-»« L 4. 22., fl8l, Nifi« I. 15., and in the final sound for ä-^;-

in iJ^Mfl, »"^alO« I. 13. ; — by contraction in IS for -^ficn I. 4., — for

in in VH for ^na V., IOV 34M f. -nnbDttJ IB 6. ; — for n in fl4l,

~ B. 3. ; — for -^y in 3141 f. -»r:^ II. ;

. • • •■ •

' fi« with Chateph-Segol preceding by a t-sound, in lOI lO f.

Grammatical and Lexical. 261

Remarks. 1) In TSl VII. st. ^"^^y» cf. n*^^«?«« ibid. is I

similarly omitted in the final syllable of an aphelion form, as otherwise

e remains unmarked. — 2) The auxiliary shirek of the Segolatnomina like

J Ifl O VI., Mlfl , ^^H XI. is written regularly ; by way-

omission the word would have been mutilated beyond comprehension.

Vy T

In an insightful discussion, Lepsius De tabb.

Eugubin. P. 74 ff. the origin of this letter, which according to customary

liclier opinion of the Greeks added to the Phoenician alphabet

was added from the Ain O of the Phoenician script by Keducirung

on the lower half. While the O or O for the vowel o

was used, this halved Ain was given the related sound u, in
a completely different way than in the alphabet at the
Semites themselves i Waw served to designate both sounds. The
so short monument of the Carinthian rock inscription XXXIV and the constant
tinopolitan VII are of extraordinary value for that view.
the y by not only showing us the existence of the o-sound in the Tuscan
Language in general, but also the two kinds of signs in the
main meaning V and X for u and O and O for o simultaneously and
side by side. Of course, both monuments are far
from Etruria proper and it confirms the fact that
that in Etruria itself u or au was usually pronounced instead of o
not shaken, but we see that at least in Tuscan
In dialects, an o was also present. However, since the derivation of the V
O certainly happened through the Greeks, so the use of this
This sign among the Tuskem at the same time, if there is any
There could be doubt as to whether the evidence for the transmission of the alpha
bets by the Greeks to the Tuskers, or at least a partial
Re-development or further development of the Tuscan script under the influence of Greek
sic alphabets.
The element stands 1) as a bare vowel u , namely a) for the full,
extended, as in the plural ending V8fl, ^iiö« I. 3., as copula !| before
Schwa 3 m fl \AV , -»ösrbn L 1 . and before the labials, as in fl MOI MI V ,
ÄiöDö^ L B. 1 3, but also before a VII and n XV, both times at the following
the o- or tt-sound; — b) for the fast, short w, the — corresponding
chend, in t\AVi, nb]? I. 12.
. . .

2) Including aspirate consonants, namely for ^it , in fiMflSV,

«»ß^tfit I. 6. 20., MtV, fnifi« L 2., m VV, D»b IB 5; — for iy in

8Vat, P|i3>n XXIII, SM V, -»tona^ L 24 (Hebrew D■»ip^y), where but

in the Volta inscription line 4 the friction < fl I VO, py^y with special

rem character for 2^ is found, as well as the participial form on

u in the Carinthian inscription fl ITIO, »^s'jä? in the first syllable also o

comes.

Remarks. 1) The same word comes, but in different

documents, once written with Vfl, the other time with V or X.

ben before; so HtVfl for fn^a» Cjnb) XVIII — XXI. . but MtV XVII.

Since in the latter place the suffix "^ — is added, in the other the word

without an appendix, it is likely that the spelling is only

V a greater shortening of the vowel is reproduced. — 2) The sound

The formation of av in Tuscan seems to have been that

next from this au diphthongescirend became , so in B fl ^ V fl hebr. n*i^2C

1.21, but this did not merge in Etruria proper —

This sound is only found in Carinthia and further southeast — but

into the slightly shorter u, which in the vast majority of cases

instead of the Hebrew i. The remark of Priscian IS 553: "Etru8-

cos non litteram habuisse*^ can, limited to Etruria proper,

therefore be quite correct. — 3) In Inscription II is for the with a diphthon-

sirende u a special sign T is given, next to the one in the same

inscription occurring V ; if the copies are reliable. —

4) The copula 1 reads zm u in other cases than in Hebrew.

oo

These two in the Phoenician alphabet and the Jewish one of the coin

zen, existing elements, from which the latter by decomposition also

V, were originally intended for the consonant Ain.

is true. We are guided by the recently discovered monuments of the XVII century.

XXXIV is in the fortunate position of being able to experience all phases of the changing

to completely overlook and prove the use of the Tuskers

to be able to; namely as. consonants for 3? in S fli VO, iP'^i:? the Volterra-

Inscription X, as Vocales in the Carinthian in 0>l, "iD and OHIcH,

i*^-}"»« and the TOM, ;]ia on the constantinopol. plate, finally so that

the element at the same time the weakened consonant y together with the

Vocal with understands in fllHIO, t^'^tiy Inscription XXXIV. This continuation

This is explained by the fact that already in Phoenician and Funian the 7

shows a tendency towards the o-sound, about which Gesen. Thes. p. 976 f.

the Greeks, in whose language the articulation

lation of y was not present, but for its 0, o) a character

required, prompted the adoption of the matter in question.

But the Tuscans ruled, at least in Etruria proper, in the

spoken language the u- instead of the o- sound, here came the lower

Grammatical and Lexical. 263

Half of the O as V, as in the Greeks, in most common use. On

the constantinopoL plate O and V appear next to each other. — Now

But the alphabet that had come to the Tuscans from the Greeks offered

Of Qy d; which was also written only O, a completely identical sign

for t; confusion on the one hand with O as a consonant 3>, on the other hand

as Vowel o had to become extremely disturbing and annoying. So where the tus-

Chinese script O was in use as t, as in Perusia, ^ came for y in
Application; where O was common as y, as in Volterra, © was used for
t was strictly preserved and ® for /i ; likewise where O served as o , as in
the Constantinopolitan script, ® as t distinguished from it, and finally
In Carinthian, where O also meant o, the t was 0-. — So
Everything fits together well and the locally different
Need is in a reasonable way by slight transformation or firm,
limited to the individual purpose of the long-established
legal requirements have been met.
RESULTS.

Through the above explanation of the use of the vowel letters
We immediately gain some important data for the Tuscan script.
and language history. First, the fact has been established that
the vowel signs 3, I, O also have a cQnsonanttic validity and indeed quite
the same as in the Semitic alphabet. In this case,
the use of O for 3? is of great importance. One will be
Observation led to the conclusion that at the time when the Tuskers
Alphabet received — provided they did not take it with them from
from the Orient to Italy — those vowel letters were not yet
had completely lost their consonant potency. Like the Tus-
ker had not yet lost the sound of y in their language when he
was also in the process of softening, they naturally used the native
symbol O for its original purpose and only then, as
it confused itself with the relative of t, they took the halved y,
O di V in its distinction from u by means of a stroke ^

as an equivalent for Ain and further for the related breath and throat
or palatal sounds with which v altemirte.
The second equally illuminating fact is the extraordinary
strong and far-reaching softening not only of the actual literary
terae quiescibiles N n "^ , but also the strong guttural breaths n
and y, as a result of which the vowel signs in so many cases when the
Word forms of the related Semitic dialects are compared, those
264 Grammatical and lexical aliscnes. '
Sound elements with represent or actually have consumed. The tuski-
The language in Italy has lost much of its guttural character.
det, has become softer, more melting. For us, this results in
we want to gain understanding, the difficult business, from the strong
disintegrated and flowing into each other sounds that were previously hard,
ster separate, more articulated word body, whereby
the spelling continua serie has a hundredfold inhibiting effect.
Thirdly, with regard to the designation of the vowel sound by the
The monuments are very different in terms of writing, in one the vocal
sation sparser, richer in others. In inscription XI, for example, the vocalization
sation as complete as it could be without the use of the Schwa
can; the large Perusinian inscription is also characterized by
relatively rich vocal markings; only the only one missing
Word "jd" in the whole piece his vocal. Perhaps with deep-
re penetration a similar observation as in the Old Testament
that the scriptio plena becomes more frequent the later it is.
The main vocal, which determines the meaning, is lacking even in the more sparse
vocalized pieces almost never.

2) CONSONANTS.

UAUCU, CLUB AND PALATE SOUNDS.

As far as the articulations in Tuscany belong to Voca-

had melted away and therefore remained unmarked in the Scripture,

We have already considered them in the previous section; now only their

Designations to be taken into consideration where they have their character as con-

sonants have preserved.

For the faint breath of Aleph, such a designation is completely missing.

w^eg; for He 3 appears consonantally, but only in the initial sound, cf. above;

in the final as mappicatum it is repeated once I. 2. ^fl^, Ti^ by ^ again

given. Cheth in the initial, medial and final sounds often remained unmarked, cf.

f\A\ for NB^^n L B. 3., O^ylRyl f. n^nb XXIV., Vq f. nn VH.,

fl \/3 ^ f. nbt X. ; otherwise it has its functionaries in B, ^, perhaps also

D, for which the latter, however, the explained inscriptions do not provide a reliable exa

game offer.

BN«

The first two, in the Prussian and a Nolanian in-

The forms offered in the script (XXXII) agree with the Phoenician, e.g.

on the sarcophagus of Eshmunazar, the Volterranian one

Orammatic and Lexical. 265

against (X), similar to the Greek ® (&), but here O next to it

9 appears quite isolated, whether one likes the Phoenician or the

Greek alphabets. Only in Umbrian O h is

the round figure, but only with a horizontal line.

In all cases where it occurs — there are three inscriptions — there is

this sign completely constant the n again, di a strongly guttural ä*,
Therefore, for Tuscan, at least as far as it is now known, there is no
In any case, with i , which can be equated with h and e. See I. 5. 24.- 14.
16. 21. X. XXXII.
The second form is found only in the Aringatore Inscription II , which
first in the Perusinian ; none of the others has it, even where Articulatio-
for which it is used there. It only appears later in
The Etruscan writing came from the Greeks, among whom were the Aeolians
and Dorians first in the form V '), penetrated, but not over-
all to have come into use. The Phoenician alphabet knows it
– Its original purpose seems to me to have been found among the Greeks
which was related to the y of the Semites, that is,
As has been explained above, his figure also derives from that of the O.
In the Etruscan-Perusian alphabet it has a fourfold
validity:
1) for 3^ in RHy «33^ L B. 6., O \/ Vi, nb;p I. 12. B. 20., I*fli,
nj::? IB 21., i I y , 3?^i IB 20. — But how the y with its related

ten sounds a, n often altered, cf. Gesen. Thesaur. p. 976. 7., so serves
this writing element 2) for a in I^Mfl, »-«ato» I. 13, cf. the ^and the
Notation of the LXX FdCa for ni?; - 3) for n in M VO\/IOfli, T'^nn
L B. 19., OMiliM, riTa-'nu; I. 22VaiVi, wn B. 21., ?IYM, rnu5 III
· • ••• •
– 4) for p? at the end of the word in ^M , na L 2. For determinations about place
and time of the individual inscriptions, this sign may turn out to be
a criterion may prove useful.

Although these signs in the new tablets are usually so

separated so that > and O take the place of c, but)l that of k.

To me they seem to be described by Lepsius (Inscriptt. Umbr. T. XXXI) as

equally valid are compiled, only different and different

a) Franzi! Eggs, epigraph. Graec. p. 20.

to be the resulting forms of the same letter k. In the declared

Tuscan inscriptions they all function in exactly the same way; in none

but, except in the Kämmer XXXIV and here as equivalent, kom*

men)l and > next to each other; otherwise one form remains in the same

inscription constant; >l in XXX. XXXIIL, > in X. XXVIII., O in den

rest. — The validity is

l)Din HV3M, 1^3® 1. 10., VWHflO, ^m^^M I. 14., I>, -^a X,

a > a V >l, ^D-iT XXVIII, O >l, «iD XXXIV ; ~

2) a in VvWaO, i^m L 7., fllilHOfl, «rsa« I. 17., M>flli,

ttjas X. — Whether outside the area of my inscriptions also n by

I must leave it open whether this symbol is represented.

AC

The first of the characters still attached here, which can only be identified by the

Discovery of Constantinop. Ore tablet into the Etruscan alphabet

As further demonstrated in Inscription VII, Mr.

D. Fr ick certainly correctly for ^, a. This means that the

Opinion that the Tuskem were completely lacking the mediac, at least

for the area of origin of that monument has been refuted by documents,

if one does not want to take an objection from this,

that the same sign in the same inscription also seems to serve for O.

However, the graphic similarity of the figure speaks for the validity
as g.

The second form C , on the statue of the summer goddess VI., belongs
as the former does not belong to the actual Etrurian soil
but since the language of the inscription is Tuscan, the shape of the sign
is virtually identical with the ancient Greek for y") and the Semitic
Word a 5 at least allows , then the assumption of validity as g,
different from 4, for which the same inscription offers O, but much
reason in itself. »
Note: The sounds k and g are unmistakable in Tuscan
very often merged into one another, perhaps to such an extent that
mixture^ that a distinguishing designation became unnecessary. As
Example of a softening that even affects the p, VI t*^D for
y^'p summer, to be considered. — On the other hand, however,
ity of the written element does not also mean complete identicalness
Where the Hebrew script had only one t\ or 2?, later
a) See Mommsen Untcrital Dial. Plate I.
(rrammatic and lexical books. 267
the Arabic Neschi ,< in order to do more justice to the sound of the language, by means of
the diacritical points into several letters.
oo
are here only in their capacity as guttural consonant y still a
times; see the comments above on p. 262.
DP q
In the Etruscan alphabetaries » also the new one, as by O.

Müller, Lepsius et al. completely lack a sign for ^/ only in Gesen.
Mon. phoen. Taf. 2 one finds for this ^ ^ ^ and in Mommsen's Taf. I
(Untit. Dialects) a 4 is entered next to 4r. Such a defect would have to
This is surprising because, according to Mommsen's presentation (loc. cit.
p. 4 0) the Tuscan alphabet from the Doric in prehistoric distance
originates 9 in the Doric dialects but the Koppa very long be-
Now that the Semitic nature of the Etruscan
Chinese language, such a defect in the writing
for an idiom, that of the y-sound, as the analogy of the related Dia-
lectures, would in no way be entirely lacking, would be completely incomprehensible. —
But in truth it is not there, but one has the time
chen for the sake of its identity with the S r usually only not be
which was certainly one of the main causes of the deep darkness,
which seemed to be spread over the Tuscan language.
The correctness of my claim that S is also used for p

- must be established, above all, from the statements of the persons concerned
positions have been created; in the case of several of them, the only choice is either
by denying such validity, the text in general is considered to be completely irrelevant.
to leave it standing there meaningless, or by allowing the
to immediately obtain a meaning that fits into the context.
The experience as in \/flOSfl\/ I. 11, where with the reading lartal aXles
remains completely dark, but with the laqtal the veil immediately falls and a
a fitting term for killing the axe mentioned next to it
stands out, repeats itself in the same inscription up to eleven times,
also in the Volterra legend at p''^:?, on the Gorgon shield at

KpTZJa , in XXIX at "»aDpa. To deny this after a given
knowledge would be blindness with open eyes.
Fortunately, we are also supported by the two most
valuable monuments Inscriptions XXIX and XXVIII are able to
shape of the p nor in their difference from the Sr and agreement
268 grammar and lexicon exercises.
with the original direction of the letter to the right P , as in
Phoenician mother alphabet. Yes, we can
in the Phoenician monuments themselves also a just like the
Tuscan , left - facing figure of the p , which is that of the H r
is confusingly similar; just compare in the third Carthaginian
inscription (Gesen. Mon. phoen. Taf. 16) the final word
di ^pbi2 MelqaVy to convince yourself by visual inspection that
Already in the Phoenician alphabet the equality of q and r was initiated, almost
It was in a sense in the archetype of both letters
even if the name of both the head^ S]ip arab. s-Aä the back-^
uä'^'i denotes the Fbrcfer-JBTo/j/'*).
For the validity of the figure S as y in Etruria, it is also necessary
that old Aeolian or Doric syllabary on the vessel of
Agylla (Cäre) is to be thought of, which Franz CEpigraph. gr. p. 21 f.) not
above the 60 Olympus, one may agree with the opinion of this scholar
agree or not, according to which the one appearing there between JT and ^
Figure S does not represent Besch, but Koppa. That here, where two
Elements, for q and r were expected, only the one figure S appears,
This would be precisely in the double validity of this one sign its unique
find the simplest explanation.

Such a phenomenon, the ambiguity of the same character
or greatest similarity of different valid , encounters the paleographic
phen one would like to say at every step. How big is in Phoenician

the similarity of lO and 72, b and 3, of n and i! — In the ara-
The Meaco-Egyptian script represents one and the same character dk and
nr**), in the oldest Doric Greek ^ b and c'); compared with
the use of an upright prong for five different book
letters in the Kufic script, the union of q and r appears to
a) See Gesen. Mon. phoen. p. 43 note.
b) See. Gesen. aa O. Plate 4 and d. font board on dess. Artic. paleographer. in
Ersch u. Grub. Encycl.
c) Franz. aa p. 25. Schrifttaf.
Granunatic and Lexical. 269
a sign in the Tuscan as a trifle^ especially since through
somewhat more detailed vowel designation than in Kufic by dielitterae
quiesc. the reader will be more helpful, and in addition the Am-
phibolia of a reading with q or r usually quite easily and safely by
the context is lifted.
Remarks. 1) This S is everywhere only in its actual form.
tion as p in our inscriptions, not also for another
Ä;-sound; the opposite, however, a use of ^, where actually p to
As would be expected, it has already been demonstrated above from Inscription VI. —
2) In the change of form it followed , once the union with n
had happened to those of this letter, cf. Inscription X.
FLC8SIGE LUTE.

The semiguttural n appears in our inscriptions partly in its
first Phoenician figure still with indication of the neck below, whereupon
the head sits*), as in the most recent Perusinian script,
partly with the omission of that in Nola and Osimo, partly calligraphically
developed into a four-angled figure in Volterra. — The validity
is, apart from the cases where it represents p, consistently only the one
nes "n , and within the interpreted inscriptions no case of a
of a deliquescation or a permutation with i etc.
The figure only shows with regard to its position whether something to the right
inclined, as in the Perusinian duct, or straight upright, as in the
Volterranean and in Inscription III, an insignificant difference.
The direction of the lower leg to the left, while in the Phoenician
schen is turned to the right with the same line flow, serves to

Proof that the Tuskers write their script from the ßovoTQoqnjdov-
the Greeks at a time that preceded the oldest
existing Greek inscriptions (around Ol. 40)**). —
The letter is / throughout.
(a) If such expression is not consistent with the view on the origin of the Semitic
ian alphabet, which recently Mr. D. Levy in his
by the way, meritorious Phoenician studies defended, it happens because I Ton de-
I have not been convinced of its correctness.
b) Gesenius in Ersch and Grub. Encycl. Paleo^. p. 2ft p.
270 Grammatical and Lexical.
^ 441 and H 11 N
There are two very clear differences between these two letters:

different main features, a rougher, older one, which for m on the Nolanian
Inscription XXX, of the Constantinopolitan and Volterranian, concerning
of the n on the Kämtner is particularly clear, and a regular
sigerer, younger, which can be considered as the beginning for our current
According to O. Müller (IL 304) such a change in
Gang, to avoid confusion with M. Meaning everywhere
the one m and n,
TONGUAGE SOUNDS.
The Tuscan script has only the two characters which are originally
originally intended for the Adspirate and Tenuis, but through which
also, and indeed by both without a noticeable difference, the
media is also represented. Both often exchange one another under one
ander j doch remains in certain words and forms a spelling
constant.
OOO^ O
The diversity of these forms, their distribution between
sem monuments and their necessary creation in order to
To avoid confusion, has already been discussed above. — The
Element serves 1) for d in \/flOqfl, ^tpp» I. 11 , flOMlB, »üsn
I. 14, Oa<^, t3^pn X; - 2) for n in Mv'oM, ^ina I. 12, lOI lÖ,
■^nsnlO, flOfl, n^X, 113©, tnX, DIO>, s-td XXXIV, esp-
ders as a feminine ending in all meanings OV^, nKt XXVIII,
Otidli, no-n I, 22, Oy/\/i', nlrs» I. 12. B. 20, OVta, dtw II,
O V3 ^ V fl , rhtm XXVIII and others — 3) five in MVOVIO fl i , fv^im
IB 19, >»1VÖ, dii VII, e^3, na« XII, Ofl, is XVI, O^y/R,
nVn XXIV.

Note: The proper name Tyrrhenians is used in the same Peruvian In-

writing with O B. 1 7 IM Vq VO, line 1 but written with t 3 MV^ V t;

in the Veltiner, however, O is constant.

The fact that the Tuskers used only slate to create the shape of the cross

transverse line"), while in the oldest Greek

a) See O. Müller 11, p. 308.

Graphological and Lexical. 271

Chinese alphabets at right angles > this may be considered a trace

the old, still faithful Phoenician writing system,

which existed among the Greeks before their earliest known origins.

customers. In particular, the one that is furthest from the usual

Type deviating train in XXXIV with the young Phoenician

stalt in Gesen. Mon. ph. Taf. 1 very precisely, ^ie only half

In addition to the Gorgon shield, the cross line also has the Volterra inscription.

The reduction therefore seems to be of fairly recent date. —

As an equivalent, the character 1) appears for n in tfl, n» I. 1,

tM3, niDfif I. 3, 3tM, •^n« I. 4 and otherwise in most cases where

it is used; — 2) for ^ in ON/tS, nw II, a>qV^, ^^^'^

XXVIII, fl^'i, fitan X; — but whether 3) also stands for d remains to me

still doubtful. Although iMV^iVO is also written with t I

B. 10, only which of the two forms, whether •an'iin or ^a'^'niD the original

original is not certain, and also in the second for it

examples to be given fl ^ t MV IV. can also be an As-

similation of the radical D to n have taken place, such as the

swept.

HISMILING SOUNDS.

Contrary to the four sibilants in the Phoenician alphabet, each of which

which again has several forms'), which then in the Hebrew qua-

wire alphabets to five, in Arabic Neshi up to eight

ben, the Etruscan script, like the older Greek, has the

three.

This is only found in the Umbrian alphabet, apart from the Tuscan alphabet.

existing figure according to its true value as a sharp ä, the semi-

tische Zade, and the general error that for x

The merit of having thoroughly eliminated the problem that was held by

Lepsius^). As the character in the Perusinian text has only one

figure, it also has only the sole validity as st ; cf. 43 Sfl,

■j^-n« I. 1, fltät, K^n I. 4, 43, -j^a; I. 16. But it is a very be-

remarkable fact that in the scope of our four-and-a-half

thirty Tuscan inscriptions only the Perusinian and the XIII. the

a) For Sdin, D. Leyy (Fhöniz. Stud. IS 6 Not. 1) assures instead of the three for-

men at Gesenius to have collected a dozen of them.

b) In his work De tabul. Eugubin. p. 59 if.

272 Orammatic and Lexical.

while a not entirely inconsiderable number of words in

the rest, who according to their Jforrtl in the other Semitic

dialects should actually be written with Zade; so Ol^liH

St. iv^-i^ja XXXIV, MflVi St. i^st III, ilflO st. y^p^ and VUM st

i^^'^xa VI, fliSfl St. MScnN XX. In all these examples only the

the Zade's closest relative, softer sibilant, Sain functionary instead of

expected; it is almost inevitable that the

recording that the original very sharp sound among the Tusks

at the time of the writing of those inscriptions in the gentle softened.

The three figures, the first two of which are already known in Phoenician

are present, while in the oldest Greek inscriptions the

first used for iodine, are distributed among my facsimile versions of the

masses that i in the Constantinopolitan, Volterran, a

Nolanian and Carinthian, i.e. all those who

doubtfully belong to the old Tuscan script, the second

The first form, however, prevails in the Perusinian, the third, inverted, in the

so isolated from Osimo. What the paleographic view already

teaches, is therefore also confirmed by documents, namely that the first form

is the oldest. Originally intended for Sain, it comes when all

inscriptions explained here are considered indiscriminately as a single mass

would be presented as a representative of all sibilants, in comparison with

the form separations of the competing words in the other Semitic

dialects. But our inscriptions are falling apart in terms of

Use of this element in different classes.

In the large Perusinian, where ♦ and M still stand for the Sibilan-

ten are in use, 2 applies only 1) for t in Oiy/iy/2, nVbi Z. 3; —

2) for in \l\tOl, bn^o Z. 7, constant in 102311, -^^o? Z. 8. B. 3.

12; — 3) for to in V2fll41, Nto Z. 14. 17, where only the

foreign number decem is always written with this letter

Z. 4. 20—22. Here its use is clearly limited to the

soft sibilant.

In the other legends it retains such validity as t in

tV2, nNt XXVIII, f\ylX\, «bw XVI, Mfl>^a, fst» X, — as io in

31 ti -»^nlo VII, Hfl?, sto III fll23lD fit-^iüKa; but there are also

4)as JinXVq, ttj«h XI, tl3l3, n^n'WviI, >^Ui3,D-»ipu« XXX

cf. XXXI. - and 5) as it in V[Ryl\y)):^ III, J-Ifloi y^^ VI,

VI j" M i5'»isa VI. In this inscription VI would be all three times that it

Grammatical and Lexical. 273

occurs, for at can be protected by analogous F men. —

According to this expulsion kanu-the assumption of O. Müller (II. 307 f.),

that the Etruscans divided the soft and the hard Spirans into the 2 and M

only in the restriction to monuments from the

Perusinian style deserve approval, through the examples of the last

tem Art No. 4. 5 refutes its general validity.

MMC

The first figure, offered in the Volterra inscription alone, corresponds,

only in reverse position, exactly the oldest of the Greek adv, the

is identical with the Phoenician W. The broad pronunciation was preserved

Although the Dorians had longer words in certain words, it was always

less often heard and finally obsolete; the sign was therefore initially

with the Semitic Samech oly^ia used without distinction, finally

but dispensable as a letter'). Similar, if only approximate

wise, shows us the Etruscan. Here, for the Semitic

Idiom a special term for the broad sound seh at least in

the areas where he kept himself alive in his peculiarity

and how long this was the case. The figure appears more regulated in Inscr.

II— V. VIII. XXXIV, to Osimo(VII)but significantly different in the

Way of the figure in third place. If then in the constant
tinopolitan inscription instead of tll3M3 (n^nu?K) 1 113^3 written
and also in the Nolan XXX. XXXI. an i instead of M, so
seems to have been at the time of the creation of these monuments here as well as
among the Greeks, the original sound of u; in the other «-sound
Both in the Perusinian, in which the character
41 times, as in all other inscriptions, it functions only for ib
eg tHSM, nmuäLZ.2, MI, u7^fitZ.4. 22. VL and for to e.g. Mflii,
1Z)93 IZ 3. B 14, ItM, *^'ito Z. 15, it is therefore entirely the equivalent for jo
in the Hebrew square script, before the diacritical point is added and
TD 8ch was divorced from tD. Only in VM > X. could, according to the Hebrew
schen usual notation nD3 also a function of this element
nor for o can be assumed, which is achieved by altering the Id with o in
Hebrew, cf. ^y^ and rri^^O storm wind, the way was paved;
but since, as was shown on p. 167, in Hebrew, even in this
s example the spelling with 1z) is documented, then that
This assumption is not yet sufficiently justified. The Etruscan M may be considered
a) Frans Epigr. p. 16.

IS

Representatives of the hard broad Sibilans can be considered , the i as soft
which the latter, because the speech sound softened, also
appears in words where M would be expected, while the reverse,
an M instead of i does not occur anywhere, nor does it stand for t.
LIP SOUNDS.

In addition to the m already listed above under the liquidis,
The Tuskers still have three lip letters, which in the Semitic
Alphabets i, s and d are opposite each other.
The figure , instead of which the former once appeared in the Perusinian text B 6
also 5| as occurs in several North Etruscan alphabets*), this is
same as the Greek digamma, for which in Phoenician the niit two
spikes have not yet been proven. The H of Osimo, in its rawest form
on the Constantinople plate, also have younger Greek alphabets**).
The element is considered to be identical with Vav v and I have no reason
to claim this, although in my inscriptions there is no example of this.
for is to be found; because AMIO \/ 3 ^ is at least uncertain. On the other hand,
by means of it it has been established beyond doubt that he has the function for the
Semitic :3 b comes; cf. ifll, rr^ I. 2, fl^i, »aa^ I. B6, f1l23^3^,
«·»ipfitaa II. and here and inscription*VIII. ^3^0, 'r^a^ alternating with
Sr^/ai b?:a III, >/M, b^n:a V, CSD, uJKa VI, DIU, a^a VII, E^fl,
Nn« XXVII. — In the Volterra inscription it does not occur, instead of his
stands 1, whose form I was inclined to derive from i above p. 1 58 f.,
which may well have originated from the Phoenician Vav,
cf. the tablet. A use of the 1 as the original V"av for
b has nothing striking where a special sign for it was missing. Both
Lutes are so closely related that not only in old Latin
In ancient monuments both letters are intertwined countless times.
*"), but also in Semitic a often changes into i and
The Samaritans often write b instead of v*^).
now the organically closest related sounds n and d are common with
are exchanged, it is easy to understand how ^ as a representation

sentant of n also for t dh in forms which in the related se-

Mitic dialects that have this latter character are used

a) See Mommsen's The North Etruscan Alphabets. Plate III.

b) O. Müller II. p. 297.

c) Compare Schneider's detailed Qrammat. d. lat. Spr. IS 226 ff.

d) See Gesen. Thes. ling. hebr. p. 171.

That this happened in the Etruscan script is

The examples 0\/a^Vfl, nVcfc* XXVIir, aiQflD, --»iD

VI, IM^DflM» -laspa XXIX, IMflia, ^307 HI, MS^aM, «Jw XVL

In contrast, in Inscription XXVII between 1 and the actual

Functionary of t , i a difference to be held , cf. there

3^fl, N5N and 0>/4 Y, nbßi«. Even in that use of ^ for s,

Tuscan is parallel to the old Roman spelling; because after a

Priscian's passage clarified by Schneider (aa OS 263 Not.)

the Latin F, as it is in the form with the Aeolian digamma equal

is, previously also had its sound and is still also for ph-

needed.

Regarding the entirely singular s in Inscription XXXIV, see the remarks

gen zd St.

1 X i^

The first three, which are related in shape and easily

The features that can be derived from each other have their starting point in the

shape of p D in the Phoenician and Greek alphabets; they are based on the eastern

most diverse regions of Etruscan writing, Carinthia and Constantinople,

while the i in the southern and northern Etruscan alpha-

praying prevails throughout.

Its meaning is l) ü z. B. VMia^flO, i^-^M I. 14, A^/HM,

NrDizJ B 4, 0\/4 Y, nbcfc^ XXVII, in this inscription, as it seems,

thoughtfully distinguished from 1 as the s, while elsewhere 2) is effective

lich is applied for n; so MflS34, u?Nna I. 6, ^/ii, ^^^ ^- 1^>

1fl2, stJ III, fl4, Na VI, 1134, 7-«^ I. 16 et al ' *

8

Until the discovery of that Etruscan alphabet on a small

Clay vessels, which were excavated in Bomarzo in 1845 and are apparently Italian

ian origin*), this last character was considered to be with <D and the

Greek q}i <p for equal, from which the latter those two originated

Only Lepsius had pointed out the difference that

in all words taken from Greek into Etruscan

words not 8> but only <D appears and then Mommsen with

With the help of the alphabet of Bomarzo, in which both elements are placed next to each o

occur, the separation is so accomplished that <D the place and

a) See Mommsen's Unterital. Dial. p. 3 ff.

value of the Greek <|> has , 8 but a the Greek alphabet

foreign letter invented in Italy with the meaning of y. From

It will now be of particular interest to us to observe how things are going in the

clarified inscriptions, among which only those belonging to the Perusinian family,

echtitalic, namely No. I. II. VIII. IX. XXVIII offer the sign,

for the Semitic sounds. It stands 1) for t in flSSI,

NB-'Ä I. 12, V8, iD I. B 5. 13, BVat, ;)vn XXIII; — 2) forn in VSfl,

^SN i. 3,.V8flM, flat? Z. II, aV8, -^ia II. VIII. IX, flPMIHB, KpTb?n

XXVIII, IM tV8, ^:n>sXVIL

If we set t equal to y, the numerical ratio of the

masses that in the Perusinian inscription 8 only three times for this f,

eight times for b, and also with for the one used by Dagesch.

double b is used. In the others the same, only once for t, five

Times for n. According to this, the 8 is therefore more rightly given the meaning

of b than of y*. Nevertheless, this sign appears,

sen both functions also belong to the i, as an abundance, and that

It is striking that it is the only letter shape of the Tuscan alphabet

which was reported by the Tuskem – because no other source has been found.

wise — nor invented in addition to those received from the Greeks

has been, the perception grows that it is unnecessary

and was superfluous, to the unbelievable.

The emergence of such superfluous signs, such old and

new alphabets, unless certain messages are different

testify to derive not so much from a new invention as from

ten that an older alphabet is still used in times

was when earlier distinctions of related sounds in the living

Language had gradually disappeared, or by the fact that an external

received sign system made for an idiom of another kind,

to which it was transferred was not in accordance. So it was with the Qof,

which the Greeks received from the Semites, but which was unnecessary for them

If I consider the use of 8 for b in the given case,

in addition, the great similarity of the figure with the ancient Greek 8 — e.g.
on the vase of Cäre') — , which the Tuscans in the Greek alphabet
but otherwise not under the signs of the Tuscan letters.
occur, I come to the conclusion that that 8 is precisely this 8 ^).
But if the 8 was also used for t , as conversely i with for
a) See Mommsen's Unterital. Dial. Schrifttaf. I.
b) Already Lepsius De Tabul. Eugub. P. S4: “conjiciat aliquis, aretiorem inter 8
et 8 cognationem'S indicated the same.

^, SO is that by a common alternation or complete merging
the Tenues and Aspiratae — because these two sound classes also appear
in writing hardly clearly separated — and the Mediae in spoken
Tuscan language^ either already common at that time^ as the
Writing first reached the Tuscans, or later in the course of time
One of the two characters appears because their use
orthographically not firmly regulated, among the Tuskers also as a super-
fiuss, as for some areas of Germany, where today neither with
Mouth nor ear a difference between the so-called soft and
hard p- and /-sounds is perceived, the presence of a 4
and^, d and t, in whose confusion despite the orthographic breeding
our school teachers, less educated people, often enough like the Etruscans.
But the uniformity with which the Tuscan
Writers often write recurring words in the same way.
ben, it can be seen as a beginning of a developing solid
orthographic usage.

Against the proposed derivation and original validity of the
8 one can object that in the Umbrian and Oscan script
both characters 8 and 8 next to each other, this one for b, that one for y
are, one can also continue to assert the position against it, which
the 8 in the alphabet of Bomarzo, at the end of the whole series
takes, not behind fl. The former concern, however, seems to be
to do that the Umbrians, whose spoken language had an f, after Ver-
using the A and D for/? and v and the 8 for b, one more character
for y had to take into account. They differentiated for this purpose, as
I suspect 8 to 8, so with regard to these signs exactly the same thing happened-
the same as the Etruscans used it as a double sign for
r traditional figures Q and *1 admitted masses have done, in-
where the former was retained for r, but the latter had a peculiar,
sound produced by the Umbrian rhotacism, in which
chem r and 8 melted together"). Accordingly, from the conservation of both
of the figures in Umbrian 8 and 8 rather a conclusion about their predecessors
presence in the Etruscan alphabet, from which the Umbrian
flowed, as an objection to my combination
become.
The second, the position ceases under the assumption made
also to be offensive. Because like the others, the Umbian Alpha-
a) See Mommsen's Die unterital. Dialekte. p. 22. Lepsius De tabul. Eugub.
p. 55 f.

bet newly added characters d and *1, the latter of which, as noted,

Differentiation of r Q is, its place at the end of the whole series
ten, the differentiation of the b iutfy 8 also deserves the place here,
if one proceeded consistently.

RESULTS.

1) The Etruscan alphabet, as it was most developed in the Perusini
dian ductus, contains a total of nineteen letters, or because
the equality of q and r is purely coincidental, actually twenty ; where-
against in Hebrew, one of the simplest among the Semitic alpha-
There are twenty-two of them. This immediately gives
a difficulty for a reconstruction of the Tuscan language from
their relatives; elsewhere well-separated lies here in the
uncomfortable cover of the writing con volutartig often together.

2) By declaring documents from far away from each other
Not only the well-known fact has been confirmed by the different sites and times
This confirms that the style of writing is, by and large, temporally
and locally different and quite diverse, but
It has become clear that the more important thing is that several characters, depending on
can have a completely different meaning in another place. For example, while O
in Perusinian and the associated alphabets D represent
sentired, it has in the Volterra and Constantinopolitan inscription the
Value of the v or the o. How this could happen through natural
linguistic or graphic development, which is due to the relevant
There are still a number of these graphic
similar dialectal differences in the lexical and gi'am-
matic substance of language can be observed.

3) The letter class of the Mediae has by no means the Tusker,

as long the general opinion was, completely missing, rather the
constantinopolit. plate has its own character for g and just for that
another the inscription from Osimo ; for b , which is especially
Vav is probably represented in the Perusinian ductus the 8
originally intended and in Carinthia a very unique
sign, as well as the X for y. Only for d has no special
other figure can be proven; it is covered by the related ones.
4) The representation or the encroachment of a letter in
the area of the other comes in the Etruscan writing be it through
the sound transitions and confusions in spoken language or
[

due to a lack of regulated orthography or both
in a very extensive way; but in the limitation y
da$8 only organically related letters substitute for each other, e.g.
/?-sounds among each other, especially the ^-sounds; some signs like 2
and 4 represent almost the entire class to which they belong. Other-
On the other hand, however, certain others are not subject to alternation at all.
thrown; so the whole class of liquidae and the individual letters
ty M, H^ in their place, as i for the first two,
4^ should be written for the third, but not instead of the other , M
not for i, H not for 4^ in its capacity as 3^ or i^r. In the
the small number of these fixed and simply valid elements, the
Word and meaning determination are their main support and are certain
Limits are drawn which carefully examine the lexical and grammatical analysis.

wrinkled has to be taken into account.

5) The softening of the vegetative, palatal and

and throat letters, for which, but not to such an extent,

dings already in Hebrew, Phoenician, especially Samaritan

and Aramaic inclination; but here, in Tuscan, s\nd partly

the stronger letters are converted into the weaker ones like p into s, partly

They happen in such a way that often, very often, the consonants in the accompanying

Vowels have completely melted away. There is no time at all for the gentle breath of the f

chen no longer exists, nor for si in the final sounds, except that once

which is represented by 4^ in Mappik I. 2. The guttural n and 7

remain at least sometimes unmarked. Likewise, although not in

equal degree , is the attenuation of the sibilants , the ♦ and M in i

The Tuscan language appears to us according to the nature of this

Scripture in the process before our eyes, as it is the Asian hard belt

gel and hissing tones under the mild influence of the Italian soil and

Climas stripped, she feels in herself that power which, even if only

after thousands of years in the same area one of the most melodious languages

our planet.

6) The furtives and the semivowels in their ascent from the schwa

to the proper fleeting vocal are mostly left unmarked.

sen, e.g. to3, ^aÄ, Nb?2, 5>bi"?, other times by the full vowels

– a term for Schwa or the distinction between long

and short vowels like - and - is missing from the writing — reproduced as

in)r-jfij (y-jN), bnö?. (^nm),]^n3b(rn3y, \rj«n5(mna), t'B3(u5t2). Man

The same freedom in accepting light auxiliary vowels applies here as

it shows the Syriac, where in poetry, depending on the needs of the

Rhythm to complete the number of syllables very common mostly

280 Grammatical and Lexical Elements.

an e is added (Mehagjono)^ or in another case just as easily a

Syneresis occurs due to swallowing of a vowel.

7) Completely without vowel is written in the explained inscriptions, with

Exception of p, i.e. f. "jd I. 24 and from f. from Herz XVII, no word;

Usually, when omitting the rest, especially the vocals of the last

Syllable in Fael and Aphel, the meaning-determining character* Vocal offered.

8) The doubling of the letters which in Hebrew, Chal-

Daean and Arabic is indicated by bookmarks, is missing in Er-

lack of such in the Tuscan as well as in the Syrian and

to a more limited extent in the Samaritan Scripture. Only once is

the letter to be doubled is written twice, in the Nolan

Legend D-'üttrfi« XXX cf. D'^^ä XXXI.

9) The Etruscan script is not an etymologizing one, but represents

the language as it lived out loud and was perceived by the ear

was; not comparable as if Hebrew or Arabic were mixed with Latin.

written down in Arabic or German letters by ear and

d and t, b and p are confused in the Thuringian manner and welded

Zerish gargling sounds would be refined in the North German style.

Itt

r-

ifi-.

r.

COMPILATION of the GRAMMATIC

FORMS.

Article.

It is written in the manner of the Chaldean Stat. emphaticus in the singular at the end of the word by adding the e^ —, both in the masculine ttum^ e.g. fi^nM 1. 15.. NpuJ: XXVIII, as in the feminine, cf. Kn^n^Dü I. 23., Nniüfij B. 7. — In the plural, the ending '^-^ or ö^-;- serves to cf. lavjj the Ancients XXVI, lat« the Fathers XXV.

Pronoun.

Persanalia, Sing. 1. "^aK XI, — 2nd masc. n« X, — 3rd masc. nn I. 1. trn (?) XV, — fem. -^n X. XI. I. 21. B. 6. — Suffiza Nomin. Sing. 1. ·''— '^nauj XIV, -«c (?) XXXIV, lanl? XVII, i-,5>XIX. XX ; — 3rd month

n- (V) vns VI, — Plur. 1. 1- iscnfij L 9., p-»^ I. 19., f-inN 24.,]!iaej 16., ^-i-aej XII, pb XII; — Suffixa pluralia Sing. 3. m. i*»- *i'»'i'»T3 XXXIV; – Plur. 3. m. 13!3'»7- 0^"*")» ^'^'^^P I. 14. — The following term pleonastically anticipating, as in Syriac, the i - XXXIV. — Suf-

ßxa Fi^rWSing. l.'^2— "^^^P? XXIX. — Suffix. Particul. Sing. 3. fem. ?: — , ^5 I. 2. ; — Plural 1.]— , 1^« (inhfi«) L 2.

demonstrative. Sing. fem. {cMki) nit XXVIIl; — plural. •»:ib» I. B. 9.

Relativum, - ^ (f. ittjfi«) I. 3. 16. 22., III. IX, with the following vocal loose consonant «5 XXXIV ; — -^ö with b prefix. XXVIIl.

Verb.

preterite. Peal. Sing. 3. masc. ybp I. 2., pD XVII; (iv) Vy XII. XV. XXV, (nV) ÄS VI. 1., n:^ XXII, (ifb) «ay L^ö., «tD5> X, (^ba ? H). – Feminine. (iy) no-^n I. 22. — 1 pers. -^nattj (?) XIV. — Plur. 3. masc.

(^y) nby I. 21., (iy) na-a5 I. 11., !ia« I. 3. — 2 masc. i^nHn IB 19. —

1 person fitas:? XIII, (-jd) N::n I. 1., (yy) äsib ibid., (fitb) Äjnafit I. 17.,

«mis B. 1 .

282 Grammatical and Lexical Elements.

Niphal. Sing. 3 f. («b) n-^Vsa (rjÄbs?) I. 14. — Pael. Sing. 3 m. v^-^

XVIII, TB? VI. 2.—Pual. Sing. 3 f. (yy) nb? I. 12. — Aphelion. Sing.

3 m. b'd3N VIII, b-^n^N XIX, rr^a^rJÄ (n-^niz:«) VII, ^jn:?"« VII; - Plural 3.

nnbD^^ (^ni'öfi}) I. 8., (iV) ^id-^dn 1. 10. ; 1 person (ifb) «J"^?;»« 1. 17. — Uphal.

Sing. 3. m. (“b u. ie) ähiä (?) XXVIII; fem. (iy) niL'g'^fi« I. 20. ; Plur. f.

NUJj^ni^ I. 6. — Uschtephal. Nbnttä^fi« IV.

Infinitive. Peal. i^you? I. 10., (fo) -(nns 12., (^Jr) rth I. 3., (-Id) rji XII,

constr. nuJT II, (^y) DTi VII. — aphelion. btap» I. 11., (Nb) N"»?"« L 13.,

constr. nbtt3:fi« II.

Imperative. Peal Sing, (jo) "jn X, (iV) a^uj X, (xb) ^nn XXXIV. —

Pael P]p5 XXIX. — Aphelion. (ry) b?N XVI ; Plur. m. (»b and nö) =i"'ii'»n

XXXIV.

Impeifectum. Peal Sing. 3. m. (y;?) b?7 XXIV. XXVI, (nd) bTÄ-;

XVI, fem. -j«;:!! V, {^y) D-'pr

I. 4., (rfb and KD) •'HNn I. 10.; 1. with r?- parag. 'nv^V^XX; Plural 1 person

(iy) ttjnaa I. 4., (Nb) W: apoc. I. 2., (&et and nd) "«nN? XXIV— XXVI. —

Niphal. Sing. 3. m. (y:?) üön:7 I. 17., (rfb) ÄbD"; X. — Pael. "rD*; III,

1 person (ns) na« XI. — Aphelion. Sing. 2. m. ("b and kd) -"HNn XXI, l pers.

(nV) fi^^fij XXVil, («b u. id) -»n^iö« XXVIII; Plur. 1 person."(fD) pD? I. 15.

16. 24. X, IC« X.

participle. Peal Act. Sing. ('Jd) pD3 I. 5., fem. (v) öcto XXVII;

– Plur. iD^T XX VII. XXVIII; (4:?) N^D^b XXXIV, (fi«b) (-«toi^) -t?^

I. 24., "»[^a^x I. 7. a. ; — Pass. Sing. m. a-^nD XXXIV, («b) ^03 X; fem.

fit3"^-in XXXIII; stat. constr. '^n'^Dp IB 7, — Aphelion {\y) D''3ö XIX. .

Noun.

The difference in the Hebrew and Arabic spelling

clearly separated nominal classes is here due to lack of a distinction

distinction between long and short vowels and a doubling

sign for the consonants is blurred, e.g. between bop and tap,

b^üp and b'^ttp ; also through the use of u instead of o and through

the common designation of — and — other forms together

men , like bD^p and iüp.

SinguL Nomina masc. in Stat. absolute : uj"»« II. u.a. , nx II, as

III, -yy XIX. XXI, ^p^-^ L 6., 7nn (ijö^n) XI, iiina I. 13., p|^3 VII, n-»':

VII, b-^p p. 249, mn VIl] y-^b IB 20., bDUJ IV, -i-du3 IX, -i^ap VIII,

b-!:s I. 17., rj-l:!) I. 11., b-'na V, rnu; II, b^-ri III. XXI, ciba

I. 18. ; tiaa I. 7., Vaö I. 8., DÄb IB 5. ; T^a« XII, cnn p. 249;

-kn XXIV.'XXVI, yn« I. 1., iss XVI, ans X, law VII ' nbr X,

n'iNl. 21., i^N XI, rsVI, Vatt I. 11., jjiba I. 11., tasVIII, m II,

na« XII, Tab 11, b5D(0XXXI, ö-a VII," frs XVIIi— XXI," •>n3

Orammatic and Lexical. 283

XXXIV, ^aa XI, ^ni I. 4. ; bn VI et al., vy I. 16., 19 XVI, from XVII,

3ra VII, ?ii VII, ^rnn I. 16.; pyiy X, fKniü I. 15.,]^s III, ^-^ns LB. 18-,

5»PÄ I. 3., -»DDa L 8. B. 3.; "»uäbn» I. 9. II, iuJ2'>tD I. 9. II, i3n^?iD I.

B. 17., lilDNa III, 1?w X, ••2(•^fi5 XXV, »xdts L 14. 17.;

in Stat. empbat.:' «Jan X, «bm XIII. XVI, ttpizj: XXVIII,

M3M I. 15.;

in Stat. const. : inö II, lüSK X, 7?d I. 23., D3^ I. 5., n-^n X, HbJz

I. 7., 7s XXVn, nniü I. 15., ^^2^ L B. 21.

Singtd. Nomin. feminine. in Stat. absolute : rrns II, nint X, nsiST

XXVII, nw-in I. 24., rteh XXVII. XXVIII, niai^^ XXVIII, rtDiä

IB 6., nan Z. 15., nuifi« I. 3., n-'nifi« XXVIII; äs"»© L 5., ^tr^xx B. 3.,

««· · ac I. 19., Ä5"«ac IB 11., nd'«ö^ L 13., Naan IU, ä1dD73 IB 13. ;

«rstti IB 4., ö^ans-i I. 23., nö^: IB 15., »ri p. 252;

in Stat. erophatic. NnnnbDü I. 23., Amend« IB 7. ;

in Stat. construct. vh'^v IB 20. ; with paragogic "«t- '^n'^ÜjP I.

B. 7., -»wsdXXX, -^rtsl. 15.

· * •

Dualis : T»3"»y II.

Plural, noun, tnascul. in stat. absol. and construct. equally

formed by the ending •«--: "^mn IB 21., '^ia^y I. 24., -»Dni XXVII,

■»ay I. 2., '»3'»nu3 19., •^3'»nn XXXII, "»rDTD B. 10., -snia ibid., '^^iD»'^

I. 5 et al., ^DN IB 21., 1Ö1 X, -«2« XXIV, -»a-^tD XXVI, -»a-^y II,

■«•*-^D VI, ^ttj: IX, ■»•»nie VII, i-ina« VI, "»-»six I. 7 and others, •»» stat. const. X,

also •'a'^D XXXI. On the Nolan vessels D*»- also appears as

Plural ending before in D^^« XXXI and D^ttittJÄ XXX.

plural, noun, feminine. has the ending n-; n'^DDD IB 12., na'^taH

I. 6. 20.

Numeralia.

Only ^n'i two offer my texts, connected with the Indo-European

schen irn decem for twelve whereby the double deviation from the

usual practice of the Semites that the one follows the ten

is set, and that ^n«? stands for "^auj in the following ujifii. — The Indo-
Germanic ten by itself is ^af^n. — If the above p. 247
attempted explanation of the Tuscan numerals, there would still be fni fönf
the Hebrew nuJön, {ur fifty Tuscan forms corresponding to D'^ipzan
to be accepted, for a hundred nfijö, for a thousand ;)bN.
particles.
The one-letter prepositions a, t, 3 are sometimes with, sometimes without
Vocal e written, like ^^13 I. 6.,)^nib I. 12., but pba XII, 'jd?
XXVII, '»zJDasXVI, "«ns I. 21. For the following weak letters,
also :?, seems to have taken the preposition of its vowel.
284 Grammatical and Lexical.
whereby then^ at least in the litter. quiesctt., vowel stretching takes place
den could , which however cannot be seen from the Scripture : so nfi(> for
n«b, y*!«^ I- ^'f bopNb I. 11., «•'itDÄb I. 13.; also •'ö?!? is written
like •'33^5 I. 1., '»:n*:>i like "»anrti XVII. — As Nota Accusativi is n«
XIX. XXI , in the meaning with XX , with the suffix 1 pers. pl. ^nnt
without suffix vocal I. 2. common; and still comes b^ III. I. 9.,]**n
I. 16. and ö for]33, not only with '»üN XXII, but also before ü^td
without vocal t VII. - iDb ^ -^ztb XXVII. "
Adverbs: 15 so I. 24. II, ^D here XXXIV, ^iq here LB. 5. 13.,
Ar not y jjfij dead IB 9. 18, NS'^« dead I. 20.
Conjunctions : n and not only before the following 73 IB 13. KiDDts^,
but also before 3 and n, but so that these have o or u after them,
qi3i VII, nrri XV; "»D flfen» XI 24., «z3 t/?et7 I. 9.
Interjections: "jn see! XIX, ä: quaeso, but XXI.

The Saiz formation is as simple as in the other Semitic
Dialects, but Tuscan appears very distinguished by the
extremely economical use of particles, especially the con-
junctions. — In the word order, it is almost a rule to place the
Accusative before its verb, not only in relative clauses, as in I. 3.
nbit 1ü5>3 laN Nb ntÖNttJ which did not toollien that we women tceg/uhren,
but also in cases like I. 1 . fi^asn n^b IM we made this a
Monument^ TL. 14. 15. pD3 Ntöö we delivered the yield, Z. 17. «313« b'^tD
we wanted the whole thing, Z. 19. '«3'^nt) MM**^ the outcome accelerating,
B. 19. imbnn p*^*!^ you have ceased from the tribulation. Several times
the participial construction is applied, as I. 5. pB3 'J'^nK Dy by un-
ser brother people set out, I. 24. fi«3^Dbi ''löny m»inb p ^D for so they made
it was the Veltiner who was responsible for the liberation. A causal interjection is I. 9.
inserted into the sentence structure. The construction of the verb of movement
gung gehen , kommen , aufsteigen with the accusative of the place , noch
without preposition, seems almost more common than in the other dialects;
Incidentally, this is also evident in the use of the Imperfect. apocop. I. 3.
B. 14. tjy3, the verb sing, in the feminine. with the following subject in the plus
ral I. 4. with those other agreement.

GENERAL INDEX.

E^lfl «as affero XXVII.
flSI K^fi< fructus I. 15.
t3nfl naw perire facio, perdo, de-
Leo XI.

©^3 *Ta« interitus, perpetuitasXII.

VI31R V'^nta^ terrore percellite, de-

turbat loco XIX.

V8fl ^a» voluerunt I. 3.

r

MVSR 11a^» pater noster, generis

our author I. B 16.

fldVSfl N3^n» voluimus I. 23, pe-

tivimus, postulavimus I. 17.

3 1 fl '^aif fathers, majores XXIV.

S n fl •^•»nÄ validum, robustum XIL

^13 bM luctus I. 11.

3 ovo 3 -^yÄN agricolae VI. 2.

fl MIM Ofl «r3ÄK decerpsimus 1.17.

*13^ V naiÄ puteus, fons Vif.

IM3>/Tfl "»»bi« Aulesius II. 1.9.

flMflSV MV9p^fi< aestimatae, aequi-

paratae sunt I. 6.

OM R*1V nurg^fi« aestimata est 1. 20.

fl^lVfl «ni» ignem emittit aut

nitidus, fulgens, igneus redditur

XXVIII.

Bfl^Vfl n^')S< via I. 21.

HV "«ni« lucere, fulgere facio

xxviii.

fl >/tM V dtbDU;?M agnus factus est

IV.

tV n*iN nota Accusativi I. 2.

Mfl>^3 fSTfi« purificatio X.

fl^^l fi^btM abitus, discessus XIII.

XVI.

M3HR 7*^71» fratres nostri I. 5. 24.

fl03 KD'^K ut, quemadmodum 1.20.

MIR rfi(nihilum, non einstens XI.

MI u?'«fi(homines I. 4. 22, vir I. 5.

II. VI. (Cl), (il XVIII).

fl83 iK&'^M mensura firumenti 1.13.

od "^d^ profecto, sane I. B 9. 18.

33fl -»3« h>H) aestus, inflammatio

I. B 21

VI430fl nrsfi^ instituerunt , para-

verunt I. 10.

äMVi/l ^3üb« Uli I. B 9.

1413 DM, num I. 13.

YOUR «^30? ego XI.

MM3 ttJ3fi« vir, homo X.

VMMfl b«3M abripuitVIII.

286

Semitic-Tuscan word spelling.

t >/ MMR n^ttJ3» extractio, amotio

II.

V3fl ts« fac adscendere XVI.

1*13 C)n5>fi« Stillare facit VII.

0\/nY nVDfc< obscuritas, caligo

XXVII. (0>/aWR) XXVIII.

Vt\/13 flrtB« aufugerunt I. 8.

V^ R !<p« Aqu (Aucnus) I. 3. 8.

y/RO^R Vopfi< interficere, necare

I. 11.

i^^R "^n-iN multitudo XXV.

·i31fi« Arnus p. 246.

Ri*lR (ni'^ti) rrs-iK lubenter ac-

eipiam, placeat mihi XX.

♦ 3*1 R y-jwS terra I. l.

Mt*lR]2£nN terra nostra I. 9.

I4MR N'^:iiz)M multum facere, ad-

Augere I. 13.

C3 u;m ignis vi. 2, M3 id. X to

XVI. XIX. XXII. XXIII.

1 1 n ^3 rr^n^-» sedavit VII. #

M\i\ ö-aj« igncs XXXI.

"^lUi ö-ffittTN ignes XXX.

tM3 niBN femina I. 30.

RtM3 fi^nuJi« femina I. 13. 7.

tR DJ« Signum, monumentum 1. 1.

ta nj« not. Accus. XIX. XX. XXI.

flOfl n« tu X.

1 a in 1. 2. II. XXVIII. XVIL(8),

notaAblat. II.; VI. (D), (an, for

31) I. 7.

RH «a venxt VI. 1.

T

1^3^ "«Iz^fitn malus III.

Rli31 N-nöfi^a malum, infortunium,

adversitas^ strenuitas, exacerbatio

II.

y/ 1 1 ^■»na tremendus, terribili modo

V.

MV8 urine powder I. 13.

in a^^ fossa, caverna, canalis X.

M3n rs inter I. 16.

I03n ^Dn fletus XI.

3>/8 "^bn ad nihilum redactus est

II., absumtio XI., evanuit VIII.

OM3 4 n^n aedificium, domus I.

B 14.

>/3^ hy^ ft::) dominus, herus III.

XXI.

>/3> ta unda, fluctus VII.

WI4130 b^öi compensatio, retri-

butio I. 7.

RM^MRO ö^airaa morimur XIII.

>MV ® t^T permanere in tranquilli*

VII.

fl^'i fi«33n sanguis X.

3^^ "^Jan sanguine X.

· ^3« T^n Tarquinii p. 244.

30*lVt '»Sil euntes, outpatient

XXVII. 3 0*1V>I XXVIII.

V3 !)n hoc I. 1., hie, is XV.

13 ^n ea X. XI. I.2I, I- I. B 6.

V\\i)n ecee I. B 17. XIX.

Ylt3a üTiTT aflFerte, conducite

XXXIV.

-ili»n histrio p. 255.

V n et I. 1, VII., etiam XV.

RmO\/31 fi«rüb Veitini I. 2. 9.

13. 16. 17. '19. B 1. 8. 15.

ORMlO>/3^ na-^übi Veltinae femi-

w • ••

nae I. 6. 20.

tVi nfi^T hoc XXVIII.

> 3 ^ T^^ purum, clarum VII.

©V®i nim purificatio X.

Semitic-Tuscan vocabulary list.

287

OiVOi nsnst claritas XXVII.

f\y/ii hVt conspersio aquae ad ab-

luendum, verrendum, purifican-

dum X.

+3 \/3 >/i nbbt amotio, eductio I. 3.

334^ •«nn absconde te XXXIV.

©mn Idus p. 249.

MVO^IOfl4^ 1'Jrtnn desiistis I.

B 19.

tVH nnn definitum, statu tum 1. 16.

34^V4^ wn Spinae I. B 21.

^PTh'^Dn EtTUscuB p. 238.

»· «-nn s. N"»-)an Adria. — Atrium.

's. 234 ss'.

OlMl4^ na'^n habitavit domum^ tu-

gurium I. 22.

HAI Ht-^n regio, margo (littus ma-

ris?)'l. B 3.

Oa y/f\ -ibn aeternitas XXIV XXVI.

flOMlH fitoan triticum I. 14.

O'^Dn felco, accipiter p. 252.

tv'a^lRH nn^-in liberatio I. 24.

fl)ln fl KD-^nn (?) adustaXXXIII.

t3i*nn simia p. 252.

akllOaS '^'^'^^n igne arefaeti, ad-

usti XXXII.

p^n accipiter p. 252.

fi^"^^a Torrha p. 73.

iMVqVO "lan^D Turunius (Tyr-

Aenus) I . B17. TvQQrjvog S . 2 3 3 .

g MV«) V t -«31110 Turunii (Tyrrheni)

I. B 10.

3 M IT "»a-^ü lutum, argillae XXXI.

y/Rk\ bw: from XVI.

3 \/ f1 > I mVs'« cludatUT, cohibeatur

X.

O >/3 1 ^ I nbab^ scutura pernicio-

sum aut clypeus e chalybe, ferro

confectus XXVIII.

M4flM43tMl 050113: graduation,

perficitur I. 18.

y/nih^f-^ adscendet XXIV. XXVI.

IMR^3 -"SS-i ready, prepare III.

D ut, I. B 8, secundum, ad mo-

dum I. 3. 11. XL, XVI., c. ti

I. 21, instar I. B 20.

1310 (Tiaa) n«» potens, fortis,

validusVIII.

0)l iD huc XXXIV.

1 > ^D nam XI 24.

-TlRO VD aestas VI. l.

Mfl>/0 ? XXVt.

\/S\/0 ^"'bD totum, plenum I. 17.

IMM 3 >/ O -UJS-'VD Clensii (Clusini)

II. I. 10.

M33 p recte, ita, tali modo II.

I. 24.

ItVNR)! "»nisD aquam continens

(urceus, vas) XXX.

VM>1DD obtecxis, inquinatus

VH131RO ^72^tip manus eorum

I. 14.

M 3 1 1» obtegit, abscondit XVII.

DlO-> 3*^:13 scriptum XXXIV.

3 >/ V b ad X. XXIV. XXV. , per

XX., in I. 1. XVI., propter, de

I. 4. 15. 16, sub (de tempore) X.

XIII. XXIII., not. Dat. IX.

I. 13.

flV «i non I. 3. XVI. XIX.

mV V tJNb populus I. B 5,

fl IOSR >/ Nom. propr. XVIII.

OSRV ei«b (ni»b) ? XIII.

^ ^ from cor XVII.

Semitic-Tubaic Dictionary.

M3«V tunica colorata p. 252.

TT —

4^ I >/ y"»b (rrb) ardor, aestus^ moeror

I. B 20.

MOI \^ TdI: percussio, ictus pugni

(in oculos) II.

MOa>/ pb itionostra XII.

Vi ö de VII. , ex XXII.

3^ •'Yes stat. const. aquae

^3^ D'^Jg aqua VII.

1^ "»ö quicunque c. b XXVIII. flMOlMI MiDD» census I. B t3. T•

3\^I41 a(bf2 plenum, totum I. 7. 18.

M3IÜ 1?9 pars, portio I. 23.

^IM3I41 D'^dd amovens XIX.

ÄH^nDö Mantua p. 240.

T—

Vi AMI «iDö proventus I. 14. 17.

V 3 1 3 m in» similitudo, imago II.

fl M Ma quaeso XXI.

3t3M Ti^a perveniemus XXIV.

XXV. XXVI.

I03M "^hfita veniemus I. B 4.

MV8M UJ^lD puduit nos I. 4.

M>flM iD>^ ad-, obferimus, ap-

portamus X.

I3M '^rialamentatio^ejulatus XXXIV.

AOM (]i3 germen, ramus, palmes,

semen VII.

VI j« M ly^ta splendor eius VI. 2.

OI *1 1 i H 'i'»n'»T3 oculos converten-

tes, contemplantes id XXXIV.

DIN a--3 fructueVII.

t3>/0IM n»bD3(n^bD3) cohibitum

est I. 14.

13^3 M "^303 tributum. usura I. 8.

· •••

B 3.

Ofll3i3M n->3Da tributa I. B 12.

RldIflflM MZs^a jucunda, grata I.

B 15.

Mflii m^ (ut) faciamus I. 3, con-

struemus I. B 14.

mtz abliguritor p. 252.

^3 4 AM pM exiens I. 5, pD3 ex-

ire, prodire facimus X., erogavi-

mus, expendimus I. 15. 16.

M3^3M ;z7Da anima XVI.

IM^PflM ■>:Dp2 dilue me (vinum)

aqua, aut percola me XXIX.

3li RM '^'^'ä': feminae. mulieres IX.

OM3M "^ira usura, vectigal I. 11.

flPMIli MpiL'S arma, armatura

XXVIII. '

MVOM l^in: dare, solvere I. 12.

y/yOi b^iO pretium I. 7.

t!<y^tü Spina p. 239.

T• *

R^4^^:i9 densus, stipatus, copiosus

est I.' B 6.

i303 u^ impotentia (debiles) II.

io^ viii.

nVj^ Agylla p. 241.

OR -17 perpetuitas, aetemitas XVI.

XXV.

OVt3 nmy testimonium II.

*nTV Auser p. 246.

<fllVO p'^^y oppressio X.

0\/\/l nb^3> injuria I. B 20.

3 MV -^ton:? facientes I. 24.

t? As p. 247.

VMIO ^"ty defatigati, langues-

centes XXXIV

^T^» occlusus (deus), Aesar p. 252.

Vfl b; ad I. 9, whether (de caussa) III.

y/f\ "^9 adscendit, surgit XII. XV.

XXV.

Semitic-Tuscan glossary.

289

V\^3 nb:» adscenderunt I. 21.

j"Vfl Tb? iubilare, exsultare lacit

VI. 2. "

t ^1 MX nba> adauctum est I. 12.

3 14 1 ■»D'^a^ oculi II.

· · •

lilM3 'j'^rs' duo oculi II.

Mifl Dr populus, gens I. 5.

3 lii R ■»»? populi, gentcfs, homines

I. 2.

♦ 3 yy arbor I. 16.

1 1 fl 4^ "^x? stat. constr. lignum I.

B 21. "f

S fl ^a> evigilat, expergefacit XXII.

S 3 ^y vigil, custos XIX. XXI.

IS3 '^'ss vigil, custos meus XIX.

XX.

140^3 p^9 aestimatio, taxatio

pretii, pretium nostrum I. 19.

fl MR fi«toyobscura,noctumaXXVII.

IlMfl klö:? fecit, patravit X.

^3^3 Dn5; aestus ignis X.

MtVR '\r\:9 aestus ignis paene suf-

focans XVIII. XIX. XX. XXI.

IM tV tan^aestus^fumus ignis meus

XVII.'

V8 fls hie, illic I. B 5. 13.

fi^TE) Pisa p.246.

T•

M "^p (? ■^^) OS meum XXXIV.

OI >/ 3 8 'T'bö securis, bipennis 1. 1 1 .

Mfln ID facies, c. b ante, coram

xxvii.

>/3^ >a?D (?) opus XXXI.

3iaflD ■''^•ns fhictusVI. 1.

RM *1 fl ^ NaiD aufugimus (e vita)

XIII.

3 I OVt ^^y\s, aegre ferentes, taedio

afFecti I. 7. B 2. 11.

R 1 1 i(M'^^ exitus, secessio, emigra-

tio I.'l9.

R3t ^^^"^^ praedium, ager I. B 11.

MR>^^ l^s detractio cutis III.

IO\^t "^nb^ donum, oblatio aut

abruptum, messum I. 15.

MVH 3 ♦ l'J"'"!^ oppressio, coarcta-

tio I. B 18.""

VI*) b-'j? annus p. 249.

RV*l ybp expulit, loco dimovit I. 2.

I03M3^ -»n-^ap possidens I. B 7.

«np Caere S. oOo-

l *1 '^«1 adspectus, spectaculum 1.4.

MR*l 'j;ö^"^ Caput, persona I. 6. 7.

X\l^ ttSe^n Caput XI.

3MMRS -»auJM^ Rasenae 1.5.21.22.

V*l xvn ventus VII.

RIMI**1 «"»a*»»"^ volens aut deside-

rantes (decementes) I. 18.

tM3*l niün possessio II. VIII., id.

ti3q IX.

M u; qui I. 2. III., quod XXXIV.

I. 16. l IX., quial. 9.

1 R ^ niD senex canus III.

V8RM ^auj redierunt I. 11.

T

1 13^ M '»Mtt? requies mea XIV.

ItM "^nlö stat. constr. ager I. 15.

31« •';|nto apiVII.

ilYM rmo erutusoculis II.

1IM ta'^ib converte te, convertaris

c. b accedens ad X.

RlIM «S"«ttj sedes, habitaculum

T•

I. 5.

3^3 i ^^"^^ senes, majores XXVI.-

>/ROM b^tt? leo IV.

T

MVOM 'j'iDuj c. b ad habitandum

I. 10.

19

290

Tttsk wordsyeneichmM.

AM VOM M313U3 habitata I. 23.

T

a M VO M -»anDu; habitant I. B 10.

1 ^ RMP|bi25 extrahit, educit XVIII.

mH ^"^Dttj pulchrum IX.

flV3nM fitbDü humilis, depressa

I. B 4.

OVäTM nVött; region humilis I.

B 6.

fl t VO V3 n M Nn^n^BttJ regio humilis et depressa I. 23.

MR*1M "jÄniö frumentura pec. triticum I. 15. 24.

RM^tRM fi^a'fnlD festinavimus I.

B 2.

äMätflM •»3'inld accelerantes, festi-

Nantes I. 19th

M 3 ^ "^nfi^n afferas, eoncedas XXI.

1 1 1 *nMn venit^ c. ^9 contin

alicui^ in potestatem venit I. !0.

3 1 MM^3t ^DttJ If^n duodecim I.

4. 22.

an^ät -«ann decem I. 20. 2t.

M30]n da, concede X.

AMM Fl t* Mssn dedimus, posuimus

I. 1.

OMMlt "jmsri murders V.

8V3t v\vr\ volat aut volas XXIIl.

034N ts'^jpn ^tidit, abominature,

response X.

Fltät Ksn exit I. 4.

II.

TURKISH

INDEX.

16th century

Min XI.

RSVfl XXVIII.

B.flSVR I. 21.

IMax/Vfi I. 9. II.

MtVfl XVIII -XXI.

Oy/i^\/f\ XXVIII.

liaBR I. 5. 24. X.

On I. K 9. 18.

aOR I. B 21.

viiaofl 1. 10.

fllilMOR I. 17.

>/RO<lR I. 11.

qfl XXII.

taqfl 1. 1.

R)II*IR XXXIII.

VSfl I. 3. 8.

Mt<1fl 1.9.

R^Sfl XX.

a^qR XXV.

y/n I. 9. III. XII. XV. XXV.

oavfl XXIV. XXVI.

J- VR VI. 2.

WR I. 5.

TuskUcheB WörteireneichniM.

29 t

aifüfl 1.2.

IMfl XI.

VMMfl VIII.

tVMMfl II.

OR (?afi) XVI. XXV

flOfl X.

tfl 1. 1.

flMfl X. XXVII.

liMfl I. 13.

E^fl XXIII. XXVII.

viä^fl XIX.

V8f1 I. 3.

MV8fl I. B 16.

flMVSFl I. 17. 23.

tanfl XI.

qnR XII.

yitaa XXXIV.

la X.

Mia XIX. I. B 17.

vg 1. 1. XV.

aavca vi. 2.

RO^ I. 20.

^aoa II.

iog VIII.

qa XIX. XXI.

I q 9 XIX. XX.

Moqa 1. 19.

iqg VII.

vx/a 1. 21.

ma 1. 13.

Ml na II.

MMa X.

ta XIX -XXI.

Mia^a X.

ovta II.

ta 1. 16.

Mfi>^a X.

Miii^a XXX.

na X. XVI. XIX. XXII. XXIII.

ca VI. 2.

tMa 1. 3.

fltMa I. B 7.

iiifl^a III.

Rsa 1. 13.

x/ia 1. 11.

e^a XII.

vtvia 1. 8.

>/RI XXIV. XXVI.

a>/fl>i X.

aiiv\/i i. B9.

o^avi xxviii.

ani IL

mRwatMi I. 18.

VRil XVI.

flVil XVI.

f\yli\ XIII.

MIUI XXXI.

MI I. 5. 4. 22. II. Cl VI. 1. ^1

XVIII.

R1I I. B 3.

V I. 1. XV. VII.

qg>v VII.

RMflSV I. 6.

OMRSV I. 20.

iqv XXVIII.

tV I. 2.

llitV XVII.

aMV I. 24.

RvtMV rv.

o>AnY XXVII.

tvaqRB I. 24.

19*

292

Tuscan MTditerveneiehmss.

amaaB XXXII.

ROMIB L 14.

tVH I. 16.

MVOVIOfll' I. B

Itfl4> I B. 21.

OWIU I. 22.

HVi I. B 21.

0>/V4' I. B 20.

f^/\/l I. 12.

BH I. B 6.

334 XXXIV.

O I. 3. 11. 21, B 8.

JlflO VI. 1.

ltVHN)l XXX.

AMtMflO XIII. j

\/\MUno I. 14.

Mao II

l> XI 24.

0)i XXXIV.

Mflt/0 ? XXVI.

i/äy/O I. 17.

IMM^yO I. 10.

MO I. 24.

3IO-> XXXIV.

VM> X.

«la^o VIII.

May xvu

VI2IO XXXIV.

<^fllVO X.

loana«! I. B 7.

\/l*I p. 249.

fly/<l I. 2.

Mfl<l I. 6. 7.

aHMfl«! I. 5. 21. 22.

\IV\ IX.

tM3<l II. VIII.

19th grade i. 4th grade

' 2V<I XI.

falls! I. 18.

flt/ I. 3. XVI. XIX.

OSfli/ XIII.

f1IO<lf1>/ XVIII.

3y y I. 1. 8. 4. 12. 13. 15. 19

IX. X. XIII. XVI. XX. XXIII

20th XI XVI. XXIV. XXV. XXVII.

Mog>/ XII.

il\/ I. B 20.

MOI</IL

VAM^ LB 5.

^ \t XVII.

"Vi VII. W XXII.

3>i X.

i/StSW IL

>iavi VII.

H3IM L 23.

aiHam XIX.

I>*l XXVIII.

flMOIW LB 13.

3\/Mi L 7. 18.

ON THE 21ST

flWflflH LB 15.

M>f1H X.

IKlPflM XXIX.

MflH L 3. 13. 14.

«laiflH L 5. 15. 16. 24. X.

WA XXXIV.

i

I03M LB 4.

at3M XXIV— XXVI.

Tuscan word variety M.

293

\OZ^\A I. 8. B 3.

OfllOZaH I. B 12.

OM^H I. 11.

May 3M XVI.

t^t/OlH I. 14.

flPMiM XXVIII.

DIM VII.

-lOM VII.

I4VOH I. 12.

VIJM VI. 2.

OI<lUh XXXIV.

MV8M L 4.

lOIIO I. 10.

Mao X

IMVSVO I. B 17.

MIVG VII.

fWAmf 1. 1.

8vat XXIII. •

i^a^ XXI.

M» I. 4.

M2at I. 4. 22.

gweat i. 20. 21.

to IT XXXI.

OMMlt V.

aMv<ivt I. B 10.

go<ivt xxvii. XXVIII

flVi^X.

avi^x.

flat I. B 11.

MVISat I. B 18.

R* I. 19.

giov* 1. 7. B 2. 11.

2 IX. IBZ IIL

> 3 ^ VII.

R^a^ X.

^^ii XXVI.

tV2 XXVIII.

OV9^ X.

OOVOi XXVII.

\^V02 I. 7.

MR ^2 III-

t3>/g4/8 1. 3.

ait^ VII.

«1342 IX.

M I. 2. 9. 16. III.

1*/flM XVIII.

flUatflM I. B 2.

gMatflM I. 19.

VSRM I. 11.

TIM X.

flllM I. 5.

21YM II.

^nOM IV.

MVOM I. 10.

flMVOM I. 23.

aHVOM I. B 10.

Hfl<IM I- 1&- 24.

atM I. 4. 22.

ItM I. 15.

Ita^M XIV.

Ri/^AM I. B 4.

0\/aiM I. B 6.

fltV0 4/3lM I. 23.

^ I. 2. a VI. 2.

ifl^ I. 2-

aiafia vi. i.

tWA^m XIII.

3^ 1. 7.

294 Tuscan Dictionary. — Conclusion.

^31 iiL XXI. \/gi VII. XXXI.

nmO^/a^ I. 2. B 1. 8. 15. MA I. 16.

OnmO^ai I. 6. 20. OüiA IB 14.

1231 IIL in X.

nizai IL

n XXXIV.

^iq V. 8 XVII. XXVIII.

V8 L B. 5. 13.

fln VL 1. MV8 L 13.

Mfll XXVII. a\/8 IL IX. VIII.

1031 XL 01^8 L 11.

Since a not inconsiderable number of

graphic ductus, language form, content of various Etruscan

Written monuments are clearly before us and can be understood by means of a

consistently applied method a vocabulary and a grammar

tics, which are undeniably Semitic; I mean the

Prerequisite on which the whole result is ultimately based, the validity

namely, which has been assigned to the individual characters, so

clear and certain as can be demanded, for all unbiased
justified. Because “the most decisive test that can be
The only thing that can be done with an alphabet is simply its application, and
if one achieves fully justified results in this way,
one can assert the correctness of his overwriting'*').
It goes without saying that the proceedings opened
understanding of the Tuscan language paves the way to the important
most new insights into one of the most important cultured peoples of
Antiquity, in whose country centuries before the straw hut
of Romulus on the Falatinus, civilization and refinement
of life had advanced far, and Rome if not everything,
but much, if not most, of what contributed to human
ennoblement, his main teachings in art and science, his po-
liturgical, most of its religious and social institutions, the
comforts and conveniences of peace and the art and
Aids to war. What the countless monuments Tind remains

a) So Oppert Ueber d. Means of deciphering cuneiform inscriptions abroad. 1857.
No. 17. p. 396.

Etrascan craftsmanship, partly dug out of the ground y in the
Museums of Italy and Europe, partly still at the
places where the ancient cities of Etruria stood,
teach us about the inner and outer life of this strange people.
present before our eyes, so that we can see the existence, the way of life and
the fate of the individual from the cradle to the grave, even his soul

to the funeral throne after death: this will now
Only when their own word speaks to us intelligibly, in its true
and come to insight and clarity in their full meaning.
And light must also shine from here beyond our own people
about the history of the whole of ancient Italy and further about
all the peoples with whom the Tuskers were in contact, especially the
Greeks, whose culture was particularly important in terms of religion and mythology.
theology the Etruscans quite willingly absorbed to a large extent.
took.
No less important, however, is the
Reaction of the fact that a Semitic people in the heart
Italy has been settled since ancient times, had the rule
and now with its culture, its language, its religious beliefs,
his moral ideas rises before us again. Such a dominant
Beich at the central point of the late two-world empire is far from something
other, even more powerful and powerful in its effects
on the surrounding neighbors, as scattered, isolated settlements
and factories of the trading Phoenicians; although
These sparks scattered a higher civilization and manifold traces
some of them have survived for centuries.
But instead of being filled with hope and prospects,
I would rather highlight a result that comes from my
investigations as an inescapable conclusion. Namely, the decision
ation on the old dispute between historians whether the Etruscans
with the Lydem, as Herodotus I. 94 reports, in historical connection
dung, so that those as emigrants from Central Asia to

Italy, or whether, according to the opposite opinion of the Dio-
nysius Halicarn. (Antiq. Bom. I. 27 ff.) originally in Italy
native people, superior to any other tribe in language, customs and
That this inequality is wrongly asserted, perhaps
more between the Etruscans in cult, in technical skills,
Playing and dancing, use of double flutes and trumpets,
splendid garments, funeral ceremonies, and above all in art
a relationship and a connection with Asia Minor, namely
296 Schlius.
Lydia is now an established fact.*)
presents itself^ as one can see from the masterly treatment of Thiersch^)

about the tomb of Alyattes, the more undoubtedly
eyes, the more precisely and carefully the subject is examined.
To all those already highly significant traces of the connection
Now comes the most important and in itself already complete
decisive testimony, the oriental language, against
which, as long as language is considered the most distinctive feature of the people
will not have any authority and even if it is that of Dionysius of Halicarnassus-
wet, comes into further consideration. So here too the father of the
Greek history, like so many other of his news through the
The latest research has been brilliantly justified, his honorary
rescue.
How what has been found can now be used to continue what has been started
ly invites, the desire which
Men like Lepsius and Mommsen have already announced and

help the next and most urgent need is to find a
texts reliable Corpus Inscriptionum Etruscarum. Because without proper
current texts a lot of useless effort on the part of the explainers, as well as many wrong
who are fluent in grammar and lexicon, a fruitful source of information for new errors.
are fertile seeds that continue to grow for human life and are often almost inexhaustible.
So who among the men of science has the power to
help, let him lend a helping hand! And thus the newly opened
If there is no shortage of workers in the field, the younger generation
the oriental languages, which are strongly gravitating towards Indo-European,
Studies should not underestimate the Semitic ones, which, if not all
Signs deceptive, even for certain basic questions of classical philology
a more significant voice than before, in the not distant future, will first
become known.

a) See Dennis The Cities and Burial Places of Etruria, p. XIV ff.

b) In the Proceedings of the Philosophical-Philological Class of the Royal Bavarian Academ
WiBsensch. 1835. 1 BS 393 ff.

Printed by Breitkopf and Hftrtel in Leipzig.

Plate I.

■^

m.

Plate D.

Plate JII.

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lo

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f /-

!> J*

«^

«X f /uir,^ Ö y

E)

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4.1 IsSS Ml-V

a M + VT

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Ltth. AfWt. wn E Citt5C*i in Jem.

«*.

4W

:^m~'

1942